

DOCUMENT RESUME

ED 395 492

FL 023 824

AUTHOR Jones, Eliza, Ed.; And Others
 TITLE Bakk'autugh Ts'uhuniy = Stories We Live By.
 Traditional Koyukon Athabaskan Stories Told by
 Catherine Attla, with Teacher's Guide.
 INSTITUTION Alaska Univ., Fairbanks. Alaska Native Language
 Center.
 REPORT NO ISBN-1-55500-025-8; ISBN-1-55500-032-0
 PUB DATE 89
 NOTE 528p.; "Introduction by Chad Thompson with Eliza
 Jones...Translated by Eliza Jones and Chad Thompson.
 Illustrated by Cindy Davis."
 AVAILABLE FROM Alaska Native Language Center, University of Alaska
 Fairbanks, P.O. Box 900111, Fairbanks, AK
 99775-0120.
 PUB TYPE Collected Works - General (020) -- Guides - Classroom
 Use - Teaching Guides (For Teacher) (052) --
 Multilingual/Bilingual Materials (171)
 LANGUAGE English; Koyukon
 EDRS PRICE MF02 Plus Postage. PC Not Available from EDRS.
 DESCRIPTORS *Alaska Natives; *American Indian Culture; Athapaskan
 Languages; English; *Folk Culture; *Oral Tradition;
 Short Stories; *Tales; Teaching Guides; Uncommonly
 Taught Languages
 IDENTIFIERS Alaska; Koyukon; Orthography

ABSTRACT

This collection of eighteen traditional stories are told in Koyukon Athabaskan, an American Indian language variety spoken in Alaska, on the left page and in English translation on the right page. Introductory sections provide background information on the oral tradition from which the stories come, the translations, the storyteller and her storyteller grandfather, and Koyukon Athabaskan orthography. The stories are in five categories according to theme: power and compassion ("Wind Man," "The One Who Secured His Axe to the Sky," "The One Who Had Been Willed To Come for a Man's Daughters," "Eagle Man Who Carried People Far Away"); Raven ("The Baby Who, According to His Aunt, Resembled His Uncle," "Great Raven Who Killed a Water Monster," "Great Raven Killed a Whale," "Great Raven Who Abducted a Young Girl"); love and jealousy ("The Woodpecker Who Starved His Wife," "The Taahsol Woman," "The One Who Recognized Her Younger Brother's Little Finger"); death ("The One Who Tore the Bowpiece from Her Grandmother's Canoe," "K'itlinbaalots'ik"); and war ("Liver's Head," "Unkk'uya," "Deeneegidzee," "Northern Lights Man," "The One Who Drank Water with Dog Droppings in It"). A separate teaching guide providing background notes on the tales, comprehension and discussion questions and activities, has been appended. (MSE)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

Bakk'aatugh Ts'uhuniy Stories We Live By

Traditional Koyukon Athabaskan Stories

Catherine Attla



PERMISSION TO REPRODUCE AND
DISSEMINATE THIS MATERIAL
IN OTHER THAN PAPER COPY
HAS BEEN GRANTED BY

*Michael
Krauss*

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as
received from the person or organization
originating it

☐ Minor changes have been made to
improve reproduction quality

• Points of view or opinions stated in this
document do not necessarily represent
official OERI position or policy.

BEST COPY AVAILABLE

FL023824

Bakk'aatugh Ts'uhuniy

Stories We Live By

Bakk'aatugh Ts'ahuniy Stories We Live By

Traditional Koyukon Athabaskan stories
told by Catherine Attla

Introduction by Chad Thompson with Eliza Jones

Transcribed by Eliza Jones

Translated by Eliza Jones and Chad Thompson

Illustrated by Cindy Davis

Yukon Koyukuk School District
and
Alaska Native Language Center
College of Liberal Arts
University of Alaska Fairbanks

1989

© 1989 Yukon Koyukuk School District and
Alaska Native Language Center

All rights reserved
Printed in the United States of America

Library of Congress Cataloging-in-Publication Data

Attla, Catherine.

Bakk'aatugh ts'uhuniy = Stories we live by: traditional Koyukon Athabaskan stories/ told by Catherine Attla; introduction by Chad Thompson with Eliza Jones; transcribed by Eliza Jones; translated by Eliza Jones and Chad Thompson; illustrated by Cindy Davis.

p. cm.

English and Koyukon Athabaskan on facing pages.

Bibliography: p.

ISBN 1-55500-025-8

1. Koyukon Indians—Legends. 2. Koyukon language—Texts.

I. Jones, Eliza. II. Title. III. Title: Stories we live by.

E99.K79A87 1989

398.2'0899720798—dc20

89-14905

CIP

First printing 1989

2,000 copies

Prepared for publication by the Alaska Native Language Center

Address correspondence to:

Yukon Koyukuk School District
P.O. Box 309
Nenana, AK 99760

Alaska Native Language Center
P.O. Box 900111
University of Alaska Fairbanks
Fairbanks, AK 99775-0120

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

Contents

Introduction	1
<i>by Chad Thompson with Eliza Jones</i>	
Catherine Attla and Francis Olin	10
The Dinaakk'a Orthography	12
 Part 1: Power and Compassion	 15
Alts'eeyh Dinaa	19
<i>Wind Man</i>	
Yo T'a K'agheetlaadlee	29
<i>The One Who Secured His Axe to the Sky</i>	
Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh	71
<i>The One Who Had Been Willed to Come for a Man's Daughters</i>	
Tilil Dinaa Yoonaan Nonodinaalyaayee	85
<i>Eagle Man Who Carried People Far Away</i>	
 Part 2: Raven	 111
Bibaats'a K'inohoolit Yilneeyee	115
<i>The Baby Who, According to His Aunt, Resembled His Uncle</i>	
Dotson' Sa Nitsoo T'aaghadakkon Laatghaane	133
<i>Great Raven Who Killed a Water Monster</i>	
Dotson' Sa Taaleebaay Laatghaanh	149
<i>Great Raven Killed a Whale</i>	
Dotson' Sa Dinaakk'olonh Seeltoneeghaanee	171
<i>Great Raven Who Abducted a Young Girl</i>	

Part 3: Love and Jealousy	189
Dikilt'aał Da'ot At'dleeyee <i>The Woodpecker Who Starved His Wife</i>	191
Taahsol Solt'aanh <i>The Taahsol Woman</i>	213
Dikit'a Nilots'eebaay Notaadla'aanee <i>The One Who Recognized Her Younger Brother's Little Finger</i>	227
Part 4: Death	243
Ditsoo K'ik'it'aał Hogheeggodlinh <i>The One Who Tore the Bowpiece from Her Grandmother's Canoe</i>	247
K'it'inbaalots'ik	259
Part 5: War	275
K'ikol'on T'lee' <i>Liver's Head</i>	277
Unkk'aya	289
Deeneegidzee	317
Yakkoyh Dinaa <i>Northern Lights Man</i>	339
Leek Tson Yil Too Ghadinoonee <i>The One Who Drank Water with Dog Droppings in It</i>	379
References	407

Introduction

The Power of Kk'adonts'idnee

This is Catherine Attla's second published volume of stories. The first was published in 1983 under the title *Sitsiy Yugh Noholnik Ts'in': As My Grandfather Told It*. The stories in both books belong to the Koyukon genre called *kk'adonts'idnee*. When people use the word *kk'adonts'idnee* as part of an English sentence, it can refer to either the collective body of stories, as in "I like *kk'adonts'idnee*"; to an individual story, as in "Tell me a *kk'adonts'idnee*"; or to the time in which these stories are said to have taken place, as in "People did things differently in *kk'adonts'idnee*."

Non-Athabaskan people might refer to the time of *kk'adonts'idnee* as the "mythical" past, but to many Athabaskan people the stories are not mythical at all. The stories are said to be of events which took place in the distant past, before the world, as we know it, was created. People believe that animals could speak then. There was no distinction between human and animal. In these stories, some characters, such as Raven, can transform themselves from human to animal and vice versa. Other characters, such as the mistreated husband in the story of the *taahsol* woman, die as humans and are transformed into animals, maintaining characteristics they had as humans. It is said that many patterns for the future behavior of both humans and animals were established during *kk'adonts'idnee*.

People believe that telling these stories not only instructs and entertains, but also shortens the winter and brings good fortune to both the storyteller and the audience. While it is considered lucky to tell any of these stories, a few of them, such as "Eagle Man Who Carried People Far Away," have happy endings and are considered especially lucky. It is also believed that the stories should be told from start to finish and should end in the words, "I thought the winter had just begun and now I've chewed off part of it."

Catherine Attla learned these stories from her late grandfather Francis Olin, a medicine man of the Koyukuk River. Catherine often tells of her belief in the religious importance of these stories. She believes that these stories have been filling the spiritual needs of the people for years and years, and that the stories have been the Bible of the Athabaskan people. To many of the Koyukon people who are Christian, these stories are like another Testament, and telling them is like praying.

After telling the story of "The One Who Tore the Bowpiece from Her Grandmother's Canoe," Catherine made the following comment:

"At'aght huydo hutaaldlit yeenslinh da huyh ghon' naaltigus," go
 daaduhdiinee'aa daa' hał huyh tonaal ts'idnee.
 Eet hał k'ideeteey haahooghaltsoł ts'a hooghee'o'.
 Ts'a hał yagga ada kk'adonts'idnee ghu nots'uhulnik ts'in',
 ts'a hał yagga go ada duhudnee ts'uhuyeen':
 "At'aght huydo hutaaldlit yeenslinh da huyh ghon' naaltigus,"
 ts'idnee.
 Go hał ahadeek'uh haahaa hahadnodaak ts'in',
 gheel go dahadnee hee.
 Siyh kk'aa hahanaayh.
 Ts'ahadindaayh ts'a ant'aay siyh kk'aa ts'ahanaayh, ts'idnee.

Translation:

It is said that if we do not say the phrase, "I thought the winter had just begun and now I've chewed off part of it," the winter will be very long.

When it was like that in the old days, times were very difficult.
 Each time we tell a story,
 we always repeat this phrase:

"I thought the winter had just begun and now I've chewed off part of it."

That was the way they prayed,
 by saying that.

They prayed to the spirits for a better life.

Praying to the spirits is the same as praying in the Christian sense.

The Reality of Kk'adonts'idnee

These stories sometimes shock Non-Athabaskans who have expectations inappropriate for this genre. The actions in these stories, even those of the protagonists, are not necessarily models for good behavior, nor are the protagonists necessarily heroes. Although these stories explain current customs and behaviors, during the time of *kk'adonts'idnee*, people followed a different set of rules than we do today. People and animals did things then that people would not think of doing today. For example, in one story a young woman carries a skull with her on a journey and marries it. Today such an act is considered symbolic, but no one considers it an appropriate model for behavior.

Although these stories are said to have taken place in the distant past and are often dreamlike in nature, they accurately express thoughts and feelings experienced today. They tell of jealousy, cruelty, and the tragedy of impoverishment and separation, as well as generosity, compassion, and the joys of prosperity, unity, and reunion. Sometimes these stories give the ancient source for emotions

and experiences, as in the case of the *taahsol* woman, who is said to have established jealousy.

These stories often reflect the ambiguities and paradoxes of life. Justice occurs next to injustice, heroism next to weakness, love next to malice. Sudden shifts can take place, from the mundane to the fantastic and surreal.

The Imagery of Kk'adonts'idnee

It is difficult to compare these stories to any one genre of European literature. They have characteristics of each, but they also have unique characteristics. In the use of different voices and in the reactions of the people listening to the stories, they are similar to drama. In their narrative style, they are like prose. In their powerful use of imagery and their sometimes verse-like narrative style, they are like poetry.

Traditionally these stories were often told in the dark. People would dim or extinguish the lights in their homes and listen to the stories undistracted. Catherine Attla says that her grandfather told these stories slowly and reverently. Both the darkness and her grandfather's tone enhanced the images. Each word was potent, each song was an event in itself. Unfortunately, only some of this power can be conveyed in written form.

Stories of *kk'adonts'idnee* are rich in imagery, but sometimes the imagery is different from what people accustomed solely to the European literary tradition have come to expect. Much of the imagery is based on the stories' oral nature or on common knowledge that non-Athabaskans may not share. Each word of a *kk'adonts'idnee* story can have an image of its own. For these reasons, much imagery is lost in the translation to English, compounding the loss caused merely by writing down the oral stories.

For example, Catherine says that when her grandfather was telling a story in which someone was paddling a canoe, he would say, "*Ghakkaat, ghakkaat*," pausing between each word and drawing each one out. Anyone listening could clearly see in his or her mind someone paddling a great distance. When we translated such a performance as, "He paddled and paddled," we captured the meaning but not the image. We can write down the plot of these stories, we can document the form of the words spoken, but we cannot retain all of the imagery. We cannot even convey the image evoked when a good storyteller says "*Ghakkaat, ghakkaat*" in the dark.

The Audience

The audience is just as much a part of a traditional *kk'adonts'idnee* story as the storyteller, because traditional storytelling requires constant feedback from the audience. The listeners are expected to respond to the storyteller by saying "hnh,

hnh" at the proper time, such as a pause in the narrative, to show that they are listening. These stories were usually told in one-room houses in the evening and they continued after everyone had gone to bed. When people stopped responding, the storyteller knew that they had gone to sleep. He or she could then stop telling the story and continue with the rest of it the next night.

The Jesuit priest Jules Jetté expressed both the circumstances of storytelling and the audience reaction when he wrote

The story-teller speaks slowly, in a sort of mysterious undertone, which contributes, together with the darkness and the wonderful character of the facts presented, to cast a sort of awe on the audience. As the story develops, the interest increases; peals of laughter, exclamations of commiseration or disgust, reflections on the characters and actions described, conjectures as to what is going to follow, soon cross each other from all quarters. (Jetté 1908)

These stories are meant to entertain, educate, and inspire—to cause you to think. Although the written word cannot do justice to the traditional telling of an Athabaskan story, we hope that our readers may, at least to some degree, benefit from these stories in the ways intended. Our audience is real to us, even if we cannot hear its reactions.

The Grouping of Stories

The stories in this volume are grouped into five categories: power and compassion, Raven, love and jealousy, death, and war. We do not mean to suggest that *kk'adonts'idnee* stories were traditionally grouped this way; our intention is that readers can more readily see connections and parallels. Many of the stories could have been included in more than one section. For example, the story of Raven's abduction of a young girl could have been included with the stories on love and jealousy, as could several other stories that we ultimately placed in other sections. We hope that these groupings will not diminish the uniqueness of individual stories. Each stands alone in its message and plot while being connected at the same time to all other *kk'adonts'idnee* stories, forming an intricate body of knowledge sacred to the Koyukon people.

About the Translations

These stories and the ones in *Sitsiy Yugh Noholnik Ts'in'* were originally recorded in Dinaakk'a (the Koyukon Athabaskan language) by Catherine Attla in

1976 and were later transcribed by Eliza Jones. Eliza Jones and Melissa Axelrod together translated the stories for the 1983 book and completed preliminary translations of the stories "Wind Man," "The One Who Tore the Bowpiece from Her Grandmother's Canoe," and "K'it'inbaalots'ik," also making interlinear notes for "The *Taahsol* Woman," and "Liver's Head," all included in this volume. Eliza Jones worked with Bob Maguire on earlier translations of "The One Who Secured His Axe to the Sky" and "The Woodpecker Who Starved His Wife." The translations for all the stories in this volume were carefully considered by Eliza Jones and Chad Thompson, and carefully edited by Lorraine B. Elder.

We have tried to make our translations as true to the original Dinaakk'a as possible, using the following guidelines: If the Dinaakk'a sounds smooth but the English translation sounds awkward, or if too many images are lost, the translation is a poor one; however, if in an attempt to make the translations sound more "literary," so many liberties have been taken that the original meaning is lost, the translation is also poor. We have attempted to balance literary style and linguistic accuracy, undoubtedly failing one or the other at times.

We have followed most of the policies of translation outlined in the introduction to *Sitsiy Yugh Noholnik Ts'in'*, with a few minor exceptions. Some of our translation policies are listed below:

Pronouns. At times we used a full noun where there is only a pronoun in the Dinaakk'a. In *Sitsiy Yugh Noholnik Ts'in'*, the full noun was given in parentheses. For example, what we previously translated as "he (Raven) said," we now translate as "Raven said."

Tone of voice. While telling the stories, Catherine used different voices to convey meaning and characterization. Where these conveyances are important, we added an adverb to indicate the intended mood. For example, when Ggaadooggaa's mother addresses him, she speaks affectionately. We indicated this by writing "she said affectionately," even though no word meaning "affectionately" appears in the Dinaakk'a.

Sentences. For stylistic reasons, we sometimes translated two or more Dinaakk'a sentences as one English sentence, or one Dinaakk'a sentence as two or more English sentences.

Connectors. Dinaakk'a words such as *dahoon*, *ts'uh*, and *to'ts'i-yuh* can usually be assigned English meanings without much difficulty. Sometimes, however, we had to rely on context and style to determine how to translate them, if we translated them at all. For example, we translated the word *ts'uh* in various places as "so," "then," or "and." Sometimes we did not translate it, or we indicated its function with a comma.

Exclamations. In *Sitsiy Yugh Noholnik Ts'in'*, Dinaakk'a exclamations were included untranslated in the English version; explanations of these words were given in the introduction. In this volume, we assigned translations to these words, although they may, at times, sound colloquial. The word *doo'* is the only one that we left untranslated. It can be either an expression of mild surprise or a validation of one's expectations, similar to the English "Well, what do you know?"

Emphasis. When telling these stories, Catherine emphasized certain words by drawing them out or saying them louder. We indicated drawn out words with three hyphens after the vowel (e.g., he walked a lo---ng way), and loud words with capital letters (e.g., Raven said, "GGAACKK!"). Sometimes we translated emphasis into English words. For example, *kuh* means "big." When said in Dinaakk'a as *ku---h* or *KUH*, we may have translated it as "very big."

Ellipses. In the Dinaakk'a version of these stories, words or phrases are occasionally omitted. Such omissions are readily understood by Dinaakk'a speakers, but because they might confuse English speakers, we included the missing words or phrases in the translations; we used ellipses in the Dinaakk'a version.

Terms of address. We often translated kinship terms literally. Traditional Koyukon people refer to anyone old enough to be a grandparent as a grandparent, and anyone young enough to be a grandchild as a grandchild, even when there is no actual kinship. Similarly, anyone of the same age as the speaker can be referred to as a friend, so it is common in *kk'adonts'idnee* for a stranger to be called "friend." In these situations, a vocative form of the term is used (e.g., *gganaaa'*, "friend," as opposed to *sagganaa'*, "my friend").

Indirect reference. Traditional Koyukon people consider it in bad taste to directly refer to certain things—especially things associated with medicine power or hunting. *Kk'adonts'idnee* contain many indirect references, and the plot of "The One Who Secured His Axe to the Sky" depends on misunderstanding of indirect reference. A boy's mother tells him indirectly to trap or hunt for food, but the boy, apparently unaware of the convention of speaking indirectly, follows her instructions literally. We generally translated indirect references literally, footnoting those that we think are particularly unclear.

Another type of indirect reference involves the use of a third person form, *he* or *she*, when a second person form, *you*, is expected. This is done when someone reprimands someone else. For example,

instead of saying, "What are *you* doing?" a character will say, "What is *he* doing?" In the story mentioned above, the boy's mother reprimands him this way.

Format. These translations are not word-for-word, but rather phrase-for-phrase. Each Dinaakk'a line on the left-hand pages has a corresponding English translation on the right-hand pages. The lines, in some cases, do not match up exactly because a Dinaakk'a phrase may take two lines and the English translation only one, or vice-versa. It should, however, be easy to find corresponding lines because the beginnings of corresponding paragraphs in Dinaakk'a and English are directly across from each other on facing pages. Also, phrases which take more than one line are indented on the second and any following lines.

While for clarity we have taken liberties with the meanings of some words or phrases, we feel that the intended overall meaning is still intact.

Acknowledgments

Special appreciation is due Cindy Davis for bringing these stories to life with her illustrations. Lorraine Elder is to be thanked for editing, typesetting, and preparing the book for publication. We are also grateful to Irene Reed and Helen Frost Thompson for proofreading and making editorial suggestions, and to Melissa Axelrod, who did preliminary translations of some of these stories with Eliza Jones. The responsibility for any errors, however, lies entirely with us.

*Chad Thompson
in consultation with Eliza Jones*

Catherine Attla and Francis Olin

Catherine Attla was born in 1927 in the old village of Cutoff on Alaska's Koyukuk River. She lived there until 1949, when the village was relocated to a new site four miles south on a hill above the floodplain. The new village, Huslia, is her present home. One of 16 children, she was adopted by her grandparents, Francis and Christine Olin, when she was very young. Her grandparents were both excellent storytellers and it is from them that Catherine learned the stories in this book. Catherine's skill in narration has made her one of the foremost Koyukon storytellers. She and her husband, Steven Attla, are actively involved in projects to help preserve and promote Koyukon tradition and culture. Catherine has served as a member of many committees and boards, including the local school board, the Koyukuk River Fish and Game Advisory Committee, the Yukon-Koyukuk School Parents Committee, and the Huslia Village Council. Yet Catherine still is able to spend much of her time in traditional subsistence activities, such as hunting, fishing, and skin sewing. She is well known for her beadwork and has her own sewing business.

Other books by Catherine include *Sitsiy Yugh Noholnik Ts'in': As My Grandfather Told It*, a collection of traditional Koyukon Athabaskan stories published in 1983, and the forthcoming *K'etetaalkkaanee*, an epic-length tale of a powerful medicine person's journeys.

Francis Olin, Catherine Attla's grandfather, was the last well-known medicine man on the Koyukuk River. Born circa 1883, he traveled widely, visiting people along the Kobuk and Yukon rivers. Francis was a noted storyteller, and he inspired Catherine to carry on the oral tradition. He died in 1959.



Catherine Attila



Francis Olin

The Dinaakk'a Orthography

Below is a pronunciation guide for Dinaakk'a words.

Vowels

- a** Like the *a* in the English word *sofa*.
- aa** Like the *a* in the English word *cat*.
- ee** Like the *ee* in the English word *beef*.
- i** Like the *i* in the English word *bit*.
- o** Like the *au* in the English word *caught*.
- oo** Like the *oo* in the English word *boot*.
- u** Like the *u* in the English word *put*.
- u** Like the *o* in the English word *gonna*.

Consonants

- b** Like the English *b* or like the *p* in the English word *spot*.
- d** Like the English *d* or like the *t* in the English word *stop*.
- dl** Said by placing the tongue in position to say *d* and letting the air pass by the side of the tongue. Similar to the *dl* part of the English word *cuddling*.
- dz** Similar to the *dz* in the English word *adze*.
- g** Like the *g* in the English word *get* or like the *k* in *skid*.
- gg** Like *g*, except the tongue touches the roof of the mouth farther back in the mouth.
- gh** Similar to the French *r*; said in the same part of the mouth as *gg*, but without stopping the air.
- h** Sometimes pronounced like the English *h*, and sometimes like the *ch* in the German word *achh*; said like *gh* without the voice.
- k** Like the English aspirated *k*, as in *kid*.
- k'** A *k* with a popping sound, made by holding breath while saying *k*.
- kk** Like *k*, except the tongue touches the roof of the mouth farther back in the mouth.
- kk'** A *kk* with a popping sound, made by holding breath while saying *kk*.
- l** Like the English *l*.

- ɬ** Said by placing the tongue in position to pronounce an *l* and blowing air around the side of the tongue without using the voice.
- m** Like the English *m*.
- n** Like the English *n*.
- nh** Said by placing the tongue in position to say *n* and blowing air through the nose without using the voice. Used only at the end of a word.
- s** Like the English *s*.
- t** Like the English aspirated *t*, as in *top*.
- t'** A *t* with a popping sound, made by holding breath while saying *t*.
- tɬ** A *t* and *ɬ* pronounced together, both aspirated.
- tɬ'** A *tɬ* with a popping sound, made by holding breath while saying *tɬ*.
- ts** Similar to the *ts* in the English word *bats*.
- ts'** A *ts* with a popping sound, made by holding breath while saying *ts*'
- y** Like the English *y*.
- yh** A *y* made without the voice, similar to the beginning of the English word *hue*. Used only at the end of a word.
- z** Like the English *z*.
- '** A "catch" in the throat, like the sound in the middle of *uh-oh*.

Part 1
Power and Compassion

These are stories of medicine power. In each story, power benefits the main character. In this respect, these stories contrast with the war stories in Part 5, in which medicine power harms people. Here, the main character returns to his or her home, having overcome danger and restored stability. In war stories, it is common for the main character to die in the end.

In "Wind Man" a man's livelihood is threatened. He finds the axe-swinging Wind Man and takes the axe from him, complaining that he cannot survive with the wind blowing so hard. Wind Man takes pity on him and shortens the winter, one of the most important results of telling *kk'adonts'idnee*. It is said that telling these stories not only makes the winter seem shorter, it also has the power to shorten it.

"Wind Man" differs from the other stories in this section in that the other stories' main characters have families—families to which they ultimately return. In "Wind Man," the main character has no family and does not live in a community. He faces Wind Man alone, returns to his home alone, and wakes alone to find the spring. As far as we can tell, however, the man is not lonely but is merely threatened by the wind. The story has a happy ending.

"The One Who Secured His Axe to the Sky" is also known as "Ggaadooggaa," the name of the main character. A version of this story, told by Sally Pilot, was previously published by the Alaska Native Language Center under the title *Ggaadook*. The story is about a boy who becomes a medicine person in the traditional way. He sleeps much more than an ordinary person, and in his sleep his spirit experiences the future events of his life. The boy then leaves home to overcome the obstacles he has dreamed about, increasing his power with each encounter.

Ggaadooggaa lives in a delicate balance between sleep and wakefulness, between spirit and matter, between sky and earth, and between metaphor and literality. Ultimately, he is able to overcome all obstacles, and he returns home with the aid of his uncles and his grandmother in the sky. Although not explicitly stated, but understood to those familiar with these stories, Ggaadooggaa's uncles also had been becoming medicine men. Unlike Ggaadooggaa, they have reached an obstacle, the old man and his daughter, that they cannot overcome. They are at an impasse.

While Ggaadooggaa is becoming a medicine person, his mother keeps waking him to tell him how to provide for his family. She phrases the instructions metaphorically or indirectly, but he follows them literally. When he is with his grandmother, however, he disobeys each of her injunctions—"Don't pay attention to that noise," "Don't move the rock," and so on. She tells him these things meaning

for him to disobey her, except perhaps when she tells him not to cut the rope she made to lower him back to earth.

The first story in this section, "Wind Man," is about leading a good life among the elements. The last two are about leading a good life among people—specifically, families. Traditional Koyukon people believe a good life is one of hard work and plenty of food and furs. The family is important as a source of affection, but it is also important as a unit that can make a living better than an individual can. Everyone in the family works.

"The One Who Had Been Willed to Come for a Man's Daughters" tells of a young man who, rather than becoming a medicine person, is summoned by a medicine person to be a husband to his three daughters. The daughters are of marriageable age and, as their names suggest, are hard working. They work as a team to dry fish. The young man is allowed to marry them only after he proves his skills as a provider. This story lacks the excitement and danger of the other stories in this group, but it has a certain mystery about it: the boy is summoned to a hidden world. He later returns to his old family accompanied by his new one.

While "The One Who Had Been Willed to Come for a Man's Daughters" is about a young man's coming of age and about the establishment of a new family, the last story in this section is about the reunion of an already established family. A woman is abducted by Eagle Man, and her husband rescues her with the aid of the spirit of an old woman whose head is surrounded by a halo of spruce trees. This old woman's power is highlighted by the mystery that surrounds her. Unlike the other powerful helpers in these stories, she is never seen by the protagonist, nor is she described for the audience. The old woman speaks through a fast-talking young girl instead of speaking to the man directly, and she helps the man find his wife only after he gives her furs and food as an offering. She does not ask for these offerings for her own benefit—her power can get her almost anything she wants—but rather she asks for them so that the man can demonstrate the depth of his longing.

In all four of these stories, power and compassion are more closely associated with the helpers than with the protagonist, but the protagonists are not passive characters who by chance receive help from someone more powerful. The recipient of the aid must demonstrate his need and prove his resourcefulness. The man who rescues his wife from Eagle Man gives his offering to the old woman. In "The One Who Secured His Axe to the Sky," the old woman looks into Ggaadooggaa's heart as he straddles her smoke hole. The young boy who is summoned to marry a medicine man's three daughters must prove himself a good hunter. In each story, the protagonist is a person of ability.

Alts'eeyh Dinaa

Wind Man



Yagga gheel ts'uhut'aanh
 dagheel yagga dinaa gheel lido.
 Yoogh ota uđinh yaan' yah hool'aanh da lido gheelhee.
 Huyil gheel hadeetaalts'eeh hadeetaalts'eeh.
 Tlaa hahuditoniyytł dinh,
 t'ogho yuh dzonh tidituyhtł, dzonh tidituyhtł.
 Kk'adaa hun yuh hahudiñeeyaa
 dahoon go baaba neeyidaalkoodde yoz gheel adaahudeetaaldon'.

"Yee! Tlaa zo dotaaghsneel dahugh go dist'aa?
 Yagga soo' huts'inh duhut'aanh dinh?" yineelinh.

Doduhts'a yuh dlił tleekk'a doduhts'a yuh dzonh tidituyhtł.
 Ts'uh soo' dodagga hotaalyo.
 Huyil gheel łots'iyuh alts'eeh yitołtaal ts'a duhut'aanh.
 Alts'eeh ninh tinaal'o ts'a gheel nodagga zeedahu gheel haaghahoł.
 Kk'adaa łots'iyuh naa'alts'eeh yitiłtaayh,
 dahoon dzonh tidituyhtł yakk'a gheel ghahoł.
 Nidaa go hunda yuh dinaa ghu neeghahoł.
 T'ogho yuh yagga ada tlaatleel ditiłliyh ts'in'
 tits'iyh, tits'iyh.
 T'ogho yuh yugh neek'inaal'eenh,
 ts'uh do'o yit'ots'inhts'in yuh yitlaatleel atłyil.

"Hudi---yh! Dont'aa nidaats'a hugh
 uđinh yaan' ghono ts'uhukk'aa dit'aan go dit'aanee?
 Adink'ee yoogh aa'an ba'oono dinaa k'ahonh ts'uhukk'aa
 dint'aay ło go dit'aanee?" yiłnee.
 Dahoon hahudagheetsit.
 Atłts'eeyaa.

In the time very long ago
there lived a man.
He lived alone in a camp where he had a house.
One day the wind began to blow, and it blew for days.
It blew as if it were never going to stop,
blowing and blowing with big gusts of snow.
It looked as if it would never stop,
and he was beginning to use up the small amount of food he had stored.

"Well, what am I waiting for? I should do something.
Where is that wind coming from?" he wondered.

Gusts of wind and snow were blowing down from the mountains.
Then he started to walk uphill.
The wind became so strong that it almost blew him away.
He was bucking the wind, barely managing to climb.
The wind would pick him up and blow him off balance
when it blew. He kept on walking through the storm.
Suddenly, he came upon a man.
Every time the man would swing his axe,
the wind would blow and blow.
He sneaked up behind him
and snatched his axe away.

"Hey! Why is he doing this,
as if he's the only one who needs to make a living?¹
Doesn't he think that other people would like to eat too?
Doesn't the one who's doing this think of that?" he said to Wind Man.
Suddenly, the wind stopped.
It was not blowing anymore.

1. Someone from western culture would say "Hey! Why are *you* doing this, as if *you're* the only one who needs to make a living," but Athabaskans consider such direct reference, especially when criticism is implied, very rude. The stories herein contain many examples of indirect reference.

"Anaa! Haats'ahooneega ts'a sitl'onon'oyh eey sitlaatl'eela,'" yiłnee.

"Nitl'onotilaaghs'olaa.

Go ees seek'uh k'itlakk'aa dist'aa.

Ts'a go ees aay'oogha taaghason okko k'its'otaaghaga'eek
eenhda haahaa zokk'ul tleeghusol ts'a hadeenh.

Ninh yaan' lo ghano kk'aa da'eent'aa tsa eey dideenee?" yiłnee.

"Nidaa'. Nidaa' eey sitlaatl'eela,'" yiditaalnee'.

Kk'adaa yidodindiniyh.

"O tlaa eey dideenee ts'a hogho.

Nidaanh huts'inh dint'aanh eehu eet huts'a noteedoyh.

Ts'uh yagga eet noneendiyo daa' yagga beedoy eent'aanh daa'
eeydee laal anłkil,

ts'uh neetaayh.

Oydaa' ees hun k'its'its'i---n' dahoot'aa dahoon hun ts'aatagheelil,'" yiłnee.



"Don't! Just give my axe back to me gently," Wind Man told him.

"I will not give it back to you.
I'm hungry too.

I want to go out and try to get something to eat
but I can't even manage to go outside.

Do you think that you're the only one who wants to live, and is that the reason
you want your axe back?" he asked Wind Man.

"Give it to me. Give me my axe," Wind Man told him,
but Wind Man could not persuade him.

"If what you say is true,
go back to wherever you're from.
When you have returned home, if you have a canoe,
tie it to the entrance of your house
and go to bed.

You just might wake up to find the world very different," Wind Man said to him.

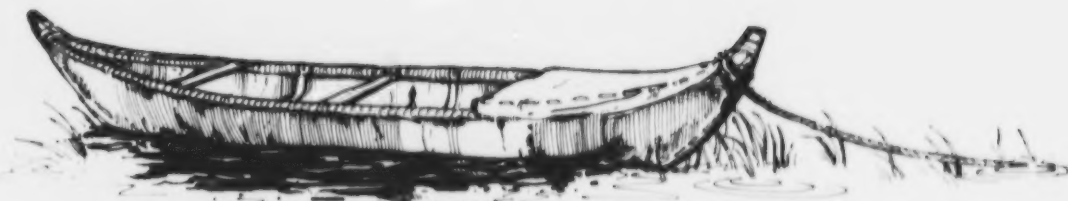


T'eeegho lo'ts'a yoodeelnee'aa
 eenhda huyit.
 Go tlaatlleel aahaa yuh la'on taaltlaatl.
 T'ogho yuh yakk'o logh naa'atldun', ggut kk'a diyeeloh.
 Ts'uh kk'adaa yits'a noyiditaatl'ninh.
 T'ree aditugh didnee yoodeelnee'aa eenhda huyit.

Ditlaatlleel no'oolneek
 ts'uh yineel'aanh.
 Yakk'o logha taalt'oot
 huyit, "Ee! Ogheel koon daakk'aayagheeldunee," yinee.
 Go ada dagheet'aa' ts'a dinodiyoh.

Dahoon kk'adaa notlin donodeetaaliyo.
 Kk'adaa yootlee diyah no'eediyo,
 ts'uh naaltaanh, go dibeeznee ts'in'.
 Dibeedoy koon dik'ilaat a'atkiit.

Naaltaanh ts'a doogh tldahugheelit yineelinh, ts'aano'eedilit.
 Do'ots'a hun koon laal doyagga eeleen'.
 "Haa! Duhudnee dinh? Go lo dohoogheet'aa?" yineelinh.
 Ts'uh dagga daaneeltsit.



He did not believe Wind Man
but did it anyway.
He began chopping a rock with the axe,
chipping the blade of the axe until it was rounded.
Then he threw it back to Wind Man.
He still didn't believe what Wind Man had said, but he prepared to leave anyway.

The wind man took back his axe
and looked at it.
He ran his tongue over the edge
and then said, "Oh, he almost ruined it."
It was magically returned to its original condition.

Then the man started walking back down.
He returned to his house below
and went to bed just as he had been told.
He also tied his canoe to the entrance of his house.

He went to bed and woke up thinking that only one night had passed.
To his surprise, he heard water coming into his entryway.
"Hey! What's that noise? What's happened?" he wondered.
He jumped up.



Naa'an tleetaadlittuh.

Doogh hun koon kk'uy kkutodee'o
dahoon neelkk'aats'a tokkaa' dilghus.
At'eeylo huydo hugheelit.

Go gheel go hagma'an yagga kk'adonts'idee ghu nots'ahulnik ta,
hał yagga kk'adonts'idnee loy hał,
"At'aghl huydo hutaaldlit yeenslinh da huyh ghon' naaltlgus," ts'idnee ts'inee.

Go hał yoogha don ts'eedaahaa hool'onh dona
hayaahaa siyh okko hahagheehaak
ts'a hał kk'adonts'idnee ghu nohuholnik.
Haahaa hahadindaayh ts'in'.

Kk'adonts'idnee ghu nots'ahulnik ta
hał koon kk'adonts'idnee ghon' yaan' ghu nots'ahudlinigaa
koon hadagheenee'.
Bakk'aa dozitniyh ts'uhayaan'.
Go hał neellot ts'a kk'adonts'idnee akk'aadozithniyaa
daa' hał huyh tonaał.
Ts'uh go huyh ninaał ta hał k'ideeteey ts'eedaahaa hool'onh ts'idagheenee'.

He rushed out the door.
The water was high and up to the willows,
and from all directions he could hear the noise of red-necked grebes.
Apparently the winter had passed.

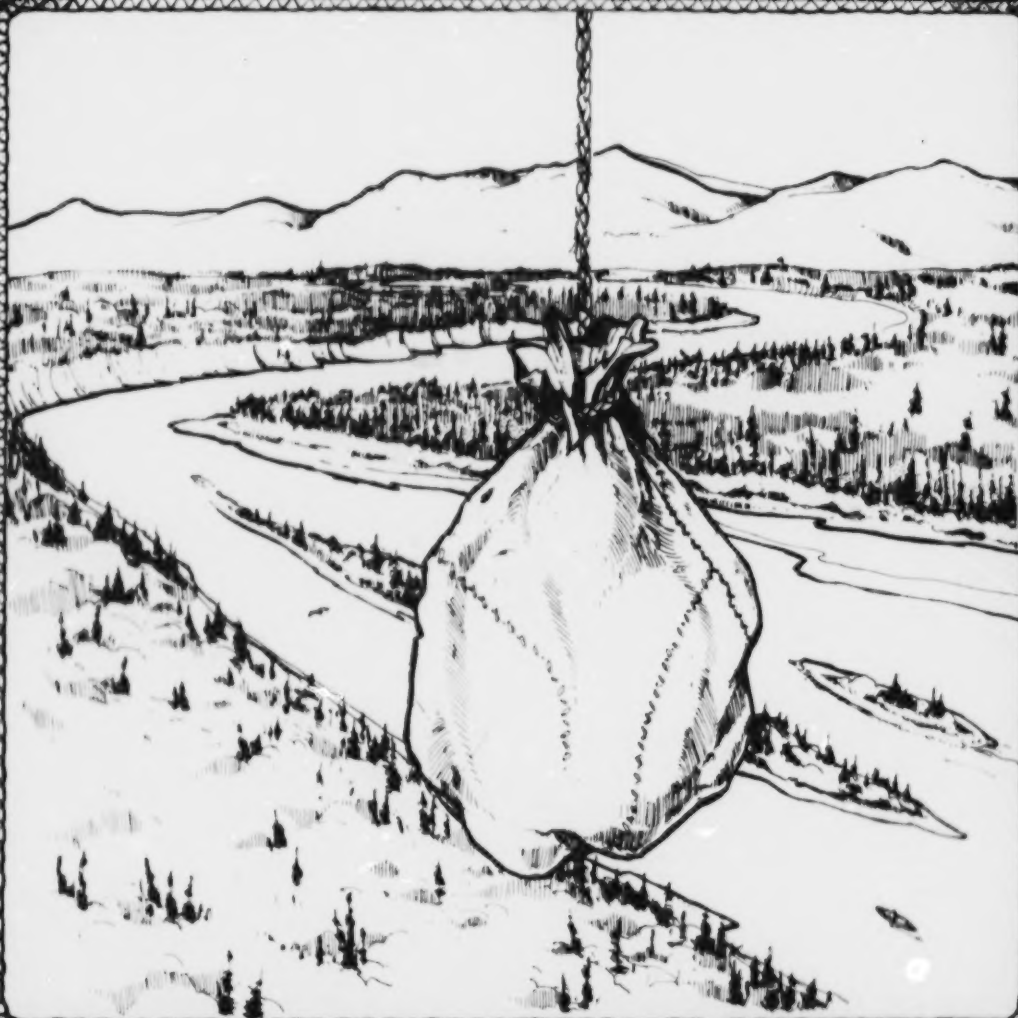
For this reason, whenever we tell stories,
at the end of every story,
it is said that we should say, "I thought the winter had just begun and now I've
chewed off part of it."

Long ago, when times were hard,
people would appeal for mercy
by telling stories.
It was their way of praying.

Furthermore, when we tell stories,
we should not tell only part of a story.
They also used to say
that we should always finish telling it.
If we take a long time to tell a story,
then the winter will be long.
It used to be said that when the winter was long, people would have a hard time.

Yo T'a K'agheetlaadlee

The One Who Secured His Axe
to the Sky



Yagga gheel ts'uhut'aanh
dagheel solt'aanh didnaa' kkaa yił lido,
yoogh bakkun' didiyoh gheelhee.
Ts'a go bidinaa' k'eelakk'anh gheel litaanh.
Nitoogh ts'aa'aldligee.
Gheel biyiłniyookkaa kk'on-'eedineeyh dahoon
yuh k'ulgaal bił niltinh ts'uhuyaanh' gheelhee.

At'eeyto koon yagga donłaa' ts'aahoo'oy ditot'aa' ts'idnee ts'in'.
Go hał kk'obihabeełtaayh dahoonh. Ts'uh hałda neelłots'a bił hanlith
ts'idnee.

Gheel litaanh, litaanh.
Baanh yok'aal yaan' kk'o'eedineeyh, go bildon' kkaa koonh.

Gheel kk'aa'eedilit.

Huyił gheel baanh, "Ggaadooggaa, dotagheeneel?
Nidaats'a hut'o ghatagheeno' dahugh eey yuh leetaanh ts'uhuyaanh'?
O łlaa eey aay'oogha niyiłniyoo ghu k'itin dagga dok'ineelđiyhdlaa'?" yiłnee.

Ahool hun, "Oho'," nee.
Nolił'oonh ts'uh baanh gheel ggaabeeł tin' yugh needaaneetonh.
Go hał ggaabeeł bughun'oonalk'idee ant'aa go ggaabeeł tin' beezneeyee.
Dagheel kk'udaa gguh ggaabeeł yił haadeeyo.
Kk'udaa yoogha ghahol.
Huyił gheel hun kk'udaa gguh tin' hoolaanh hu gheel kk'udaa huk'aa'eeyohee.
Doogh zo yuh nu'untleek'iditaatłggas gheelhee gguh kk'a haahaa.
Doogh ahu go baanh diydagheenee' ts'in'
ggaabeeł dagga donłdiyhtł; ggaabeeł dagga donłdiyhtł.

In the time very long ago
a woman was living with her children.
Her husband must have died.
One of her children slept all the time.
He would always sleep late.
While his brothers and sisters were out working,
he slept almost all of the time.

It is said that he was establishing the future method of becoming a medicine man.
It is said that the reason for this extensive sleeping is that medicine men travel in
the spirit world in their sleep.

He slept and he slept.
Only his poor mother worked; his brothers and sisters helped.

He grew up that way.

One day his mother said, "Ggaadooggaa, what's going to happen to you?
How are you going to make a living if the only thing you do is sleep?
How about going out and tossing some snares up in the trees for the sake of your
brothers and sisters?" she lovingly asked him.

He said, "Yes."
He got dressed and his mother gave him a snare holder.¹
The snare holder had many snares on it.
Then he left with the rabbit snares.
He was walked along.
He came to a place where there were many rabbit trails.
Rabbit trails crossed the path all along its length.
All around that area he did as his mother had instructed;
he tossed a snare here and he tossed a snare there.

1. A snare holder is a stick about one yard long that is forked at one end. A noose is looped over the fork and secured to the other end of the stick. The snare holder was traditionally used to keep snares made of sinew from tangling. Now the holder is used to keep the twine in spring-pole snares from getting tangled. One should always bring the stick home, even if all the snares on it have been used. It is believed that the stick whistles and yells if left on the trail.

Ggaabeel uhudeeneek.

Duhukk'a gheel kk'udaa not'aaliyo.

No'eediyo ts'uh yagga naaghadoł ts'a gheel nonaafitaanee.

K'ahonh ta huyaana' gheel dagga lidohee.

Ts'a gheel go ghulaa' yuh litaanh ts'a litaanh, litaanh.

Nohunaaldol hu baanh diynee,

"Ggaadooggaa, ho eey niyilniyoo ghu gguh ghu dileet'oon ghu ninondo,
noneenla'aanh," yiinee gheelhee.

"Dilst'oonnee? Dilst'oonnee?

Hu! Dokk'o'ah koon k'itin doneeldiyhtł sideenee ts'a gheel eey k'itin
donaaghtłdiyhdee'," yiinee gheelhee.

"Hudi---yh! Biyilniyoo kkaa yoohon adinh ts'a t'aanh,

'Niyilniyoo ghu gguh ghu dik'eet'oooh,' beesnee.

Nidaats'a dahaaneey gonee?" yiinee.

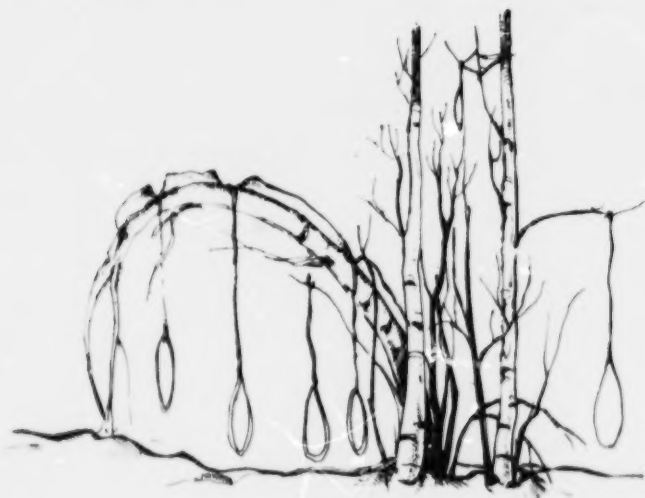
Koon kk'udaa haanodeediyo yuhu notaaliyo.

Doogh zo zeeyuh k'itin hutleekk'a yagga donaaldlo.

Gheel kk'udaa k'idagheetlaatl, tliyhtł gheetlaatl.

Ts'uh kk'udaa dinyeelt'oonh.

Ts'uh kk'udaa koon no'eediyo.



He used up all of the snares.
 Then he started back home.
 He went home and as soon as he arrived, he went straight to bed.
 He only got up to eat.
 He slept and he slept and he slept.

Two days later his mother lovingly said to him,
 "Ggaadooggaa, remember those rabbit snares that you set for the sake of your
 brothers and sisters?
 Go check them," she told him.

"Snares I set? Snares I set?
 Hey! You told me to toss them up in the trees near the rabbits' trails and that's
 exactly what I did."

"Oh no! His brothers and sisters had nothing to eat,
 so I told him, 'Set some rabbit snares for your brothers and sisters.'
 What is he talking about?" she said about him.

He left once again and went back to that area.
 There were the snares hanging uselessly over the rabbit trails.
 He cut down some willows and made *thiyht*.²
 Then he went about setting the snares.
 Then he returned home.



2. *Thiyht* are fences or barricades with open spaces in which snares are set.

Ts'a yoogh hadaadlit'ee.
O t'ee litaanh gheelhee.

Huyit gheel, "Ggaadooggaa, ho eey niyitniyoo ghu dileet'oon ghu ninondo,"
yilnee.

Ts'a kk'udaa ahu notaaliyo.
Doogh zo yuh gguh okko k'ootaafiluk.
Kk'udaa gguh anohaalyidaaneeltaanh.
Kk'udaa gheel yoogh gguh nolyaayh.
Gheel kk'udaa k'uhdeediluk.
Ts'uh gheel kk'udaa koon nok'aghee'uh.
Yoogh gguh kkaa hadaadlit'ee.

Dagheel kk'udaa koon, "Ggaadooggaa, dagga'.
Nugh ees kk'udaa koon niyitniyoo kkaa hayoohon adinh.
Tlaa eey aay'oogh oonyeeyh taal'on taaneetlaayaa'.
Dont'aa go kk'udaa niyitniyoo kkaa yoohon adinh," yilnee.

Gheel koon kk'udaa taal'on yit haadeeyo.
Yoogh binh adeeyo dagheel binh ghu kkokk'a ts'agheetlaatl.
Toyagheeyit.
Kk'udaa boghon' hoghee'o ts'a gheel yuh yugh haanodeediyo.



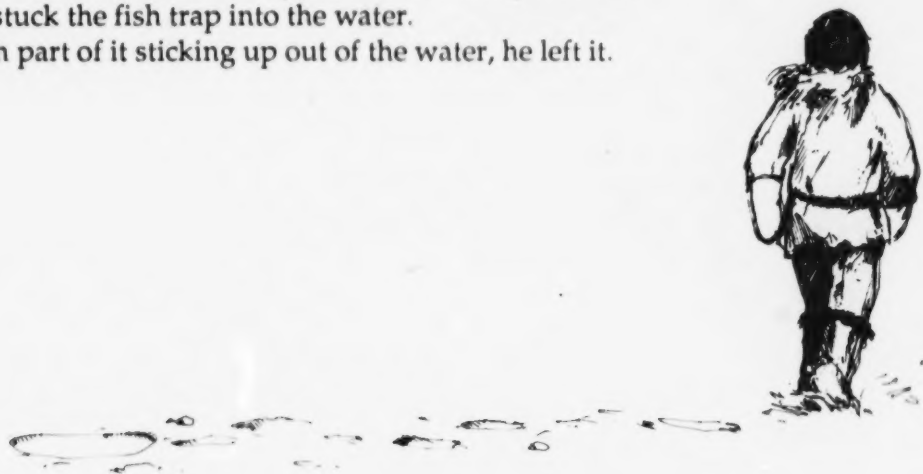
Some time passed as they lived there.
He continued to sleep late, as usual.

Then his mother said to him, "Ggaadooggaa, remember those snares you set for the sake of your brothers and sisters? Go check them."

He went back to the area.
Rabbits were snared all along the trail.
He returned home, bent under the weight of a large pack full of rabbits.
From then on, he kept bringing home rabbits.
When all of the rabbits had been snared,
he picked up all of the snares.
They continued to live on the rabbits that they had stored away.

Then one day, "Ggaadooggaa, get up.
Once again, there is nothing for your brothers and sisters to eat.
How about going out and sticking a blackfish trap into the water?³
Once again, there is nothing for your brothers and sisters to eat," she said to him, lovingly.

He now set off with a fish trap.
He came to a lake and chopped a hole through the ice.
He stuck the fish trap into the water.
With part of it sticking up out of the water, he left it.



3. When his mother said "sticking," Ggaadooggaa thought she meant casually placing the fish trap in the water. To a Koyukon listener, improper setting is implied. The traps must be submerged.

Yoogh no'eediyo.

Lido.

Yoogh niteehda hut'aanh t'idahugheelit.

Huyil hun, "Ggaadooggaa, ho eey niyiłniyoo ghu oonyeeyh taal'on taaneen'on
ghu ninondo do'eent'aa?" yiłnee.

"Taans'onee? Taans'onee?

Hu! Dokk'o'ah koon taaneetlaayh sideenee
ts'a ant'aay taanstliyh," yiłnee.

"Hudi---yh! Biyiłniyoo kkaa yoohon adinh ts'a t'aanh, 'Niyiłniyoo ghu
taak'inee'oyh,' beesnee.

Nidaats'a dahafneey gonee?

Yoogh totłit'a, oonyeeyh totłit'a hokko ts'uhuneel'aanh,
da ant'aa eey taats'a'oyh," yiłnee.

Kk'adaa koon yuhu notaaliyo ts'a yoogh yugh no'eediyo.

Kk'adaa honoyagheelłtaatl taghanoltinh łonh ts'in'.

Ts'uh kk'adaa totłit'a hokko kk'o'eedoyh.

Huyil hun kk'adaa totłit'a hoo'onh.

Kk'adaa eet taayenee'onh huzoo'.

Kk'adaa koon notaaliyo.

No'eediyo,

ts'uh yoogh lido.

Huyil gheel, "Ggaadooggaa, ho eey niyiłniyoo ghu oonyeeyh taal'on
taaneen'on ghu ninondo," yiłnee.

Kk'adaa koon yits'a notaaliyo. Yugh no'eediyo.

Noyeenaadla'aan'.

Go zo yuh biyee dok'idaaneelaah.

Yuh zeedahu hoyagheeggas gheelhee.

Oonyeeyh anohaalyidaaneelłtaanh.

Kk'adaa oonyeeyh koon notaalaghaak.

Kk'adaa eeydee koon kkaa hadeetaadłit'ee.

Dahoon litaanh.

Eventually he arrived back home.
 He stayed at home.
 A few nights passed.

Then his mother asked him lovingly, "Ggaadooggaa, how about going to check the blackfish trap that you set for the sake of your brothers and sisters?"
 "The trap I set? The trap I set?
 Hey! You told me to stick it in the water,
 so I stuck it in the water," he told her.

"Oh no! His brothers and sisters had nothing to eat, so I told him, 'Stick a blackfish trap in the water for the sake of your brothers and sisters.'
 What is he talking about?
 What we do is look around on a lake for open water made by blackfish,
 and that is where we set fish traps," she told him.⁴

He started to go back to that area and eventually he arrived.
 He had to chop the trap out of the ice because it had frozen in.
 He went looking for open water made by blackfish.
 He found open water made by blackfish.
 There he set the trap properly.
 Once again, he left.
 He returned home;
 some time passed as he stayed there.

Then his mother told him lovingly, "Ggaadooggaa, remember that blackfish trap you set for your brothers and sisters? Go check it."
 He started back to it. He arrived there.
 He checked the trap.
 It was full of fish.
 He barely managed to drag it out of the water.
 He returned home, bent under the weight of a pack full of blackfish.
 After that he regularly brought home blackfish.
 They started living on that next.
 He continued to sleep a lot.

4. The Dinaakk'a word *tohtit'a* refers to open water created by the blackfish themselves. Blackfish make breathing holes in the ice and it is in these holes that people set blackfish traps.

Huyi! gheel, "Ggaadooggaa, dont'aa go niyi!niyoo kkaa adaanok'uhuhdeetaa!-don'," yi!nee.

'Tlaa eey aadaggu deeneet!on k'uhdaat!gits okko kk'oneedoyaa,'" yi!nee.

Kk'udaa k'it'on ts'ida taat!kool.

Kk'udaa nodagga deeneet!on holyo.

K'uhdaat!gits taalt!aat! taalt!aat!.

Kk'udaa go k'it'on ts'ida yee yuh doydinaaneet!ggut.

Ts'uh kk'udaa noyitaat!aghaanh.

Kk'udaa gheel noyedaghaanh.

"Eenaa, go isee," nee gheelhee.

Kk'udaa liyee yiyi! dolyo.

Ts'uh liyee doygga huy yagheelt!s'ok.

"Hu! Golo gin agholkugh di!aan go didneeyee," yi!nee.

Yisots'eey aahaa noyah kk'udaa noyagheelt!onh.

Ts'uh yakk'a k'aghee'uh.

Go hun koon k'uhdaat!gits biyee dodaadit!aat!.

"Hudi---yh! Go lo nidaats'a kk'ohoo'oy go dit'aanee?

Aadaggu t'aanh 'Niyi!niyoo kkaa ghü deeneet!on ligidza okko kk'oneedoyh,' beesnee.



One day his mother told him lovingly, "Ggaadooggaa, once again your brothers and sisters are starting to eat up all of the food. How about searching the hillside to see if you can spot and bring home some crooked things?" she said to him.⁵

Then he left, carrying a caribou skin blanket.
He climbed up on the hillside
He chopped down all the crooked branches and brush he saw.
He bundled them inside the blanket.
Then he started carrying them home.
He arrived home with a big pack.

"Mom, here they are," he said.
He climbed to the smoke hole with them,
and lowered them through it.

"Great! What a big bundle he's talking about," she said.
Filled with happiness, she set it down.

Then she untied it.
In it was a pile of chopped, crooked sticks.

"Oh no! How could he do such a thing?
I told him, 'Go up on the hillside and look for porcupines for your brothers and sisters.'



5. She was asking him to hunt porcupines, which, metaphorically, resemble crooked sticks. Because Athabaskans commonly refer to game indirectly, she assumed that he understood her figurative reference.

Go lo dotoneel go k'uhdaatl'gits diy'laanee?" ditaalnee'.

"Hu! Dokk'o ahkoon 'K'uhdaatl'gits okko kk'oneedoyh,' sideenee
ts'a ant'aa eey eeydee disloh," nee.

Yoogh koon nonaafitaanh gheelhee.

Li---taanh.

Kk'udaa koon aadaggu deeneet'on notaaliyo.

Ligidza okko an taalyo.

Doogh an kk'o'eedoyh.

Ligidza aghonh. Ligidza aghonh.

Kk'udaa hun zeedahu noyitodaghaaf, ts'a dagholkugh gheel aldlaanee.

Kk'udaa koon ligidza anohaafyidaaneeltaanh gheelhee.

Kk'udaa eeydee koon hataalhon'.

Ligidza nodaghaayh.

Kk'udaa eet hadaadlit'ee.

"Ggaadooggaa, dotagheeneel dahugh eey yuh leetaanh ts'uhayaan'?

Nugh ees kk'udaa kkun' nodisaggask eenh kkun' gho'eenaalstsonh.

Nonta niyilniyoo ghu tlik'ideethiyhdlaa?" yilnee.

Huyil nin' hokko taatl'sit,

no'o ditlaatl'eeel naa'at'iyil.

Tlaatl'eeel aahaa gheel nonta yuh hudaalkk'un' da yuh tlaakk'a tlik'iditaalt'iyhtl
dahoon,

"K'aaghs'aanh, k'aaghs'aanh," nee dahoon tlik'idit'iyhtl.

Huyil gheel go baanh, "Hudi---yh! Aay'oogha yuh kkun' zoo' littil daa' gheel,
eeydee 'Abaa!' ditonee'ee.

Kk'udaa koon yuh diyilniyoo kkaa hudeetaatl't'aa'," nee gheelhee.

Huyil hadagheetsit.

Gheel nolit'oonh.

Ts'uh kk'udaa naa'an kkun' okko taalyo.

Hulda zoo' ghu neeneeyo gheelhee.

Yaatl'aaatl'eeel daatl't'akk.

What are we supposed to do with these crooked sticks?" she began to complain.

"Well, you told me, 'Look around for crooked things,'
and that is exactly what I did," he said.
So he went back to bed
and he slept and he slept.

Then, once again, he went up on the hillside.
He went out hunting for porcupines.
He walked around, hunting.
He killed porcupine after porcupine.
He could barely carry them home, he had killed so many porcupines.
He returned home, bent under the weight of a pack full of porcupines.
They began living on that next.
He kept bringing home porcupines after that.
Some time passed as they lived there.

"Ggaadoogga, what is going to happen to you if all you do is sleep?
I've been dragging wood home, and now I'm exhausted.
How about chopping wood into the fire for your brothers and sisters once in a
while?" she said to him.

He abruptly jumped up.
He ran out and grabbed his axe.
Then he began to chop wood into the fire with the axe,
"Now I know, now I know," he said, chopping wood into the fire.

Then his mother said, "Oh no! I suppose if he goes out and cuts into good, dry
wood
it will say 'Ouch!'
Now he's starting to roast his brothers and sisters," she said.

He stopped abruptly.
He quietly got dressed to go outside.
He went off looking for wood.
He came to a good, dry, standing spruce tree.
He slammed the axe into it.

"'Abaa!' deenee."

"Abaa!" daadiyoh dahoon biyeets'a holakkonk'idagheetninh.

At'eeylo koon kk'adaa t'ogho diyininh aldlaa,
ts'a kk'adaa haahaa hukk'aa'eelneeyh ts'in' lo go bits'a nuhultsee'.

Ts'uh go eeydee deenaalt'il taaltlaatl.
Huyil gheel do'o hun koon dikiltlaal hanoditlot.
Ts'uh gheel yeetaalt'il huyil do'o k'idinh koon hanonoditlot.
Eet koon yugh neek'inaal'eenh,
ts'uh t'ogho yuh yeetaalt'il.
Huyil do'o k'idinh koon hanonoditlot.
Tlaa haditoniyyhdlee.
Ada yeeteet'il ts'in' do'o k'idinh hanonditluk.
Ada yeeteet'il ts'in' do'o k'idinh hanonditluk.

Kk'adaa yiyil seeltok'agheetaalino'.
Nidaats'a ghulaa' neek'aghaadino'.
Go dik'akkun anodlinah.

Ts'aayoogh dit'aanh huyil kk'adaa hudigaal hun eet'ukk.
Nodagga daggats'a eet'ukk.
Yeenaatl-'aan', yeenaatl-'aan', yeenaatl-'aan'.
Yoodagga zo--nh.
Kk'adaa t'ogho yuh dagga neekk'ulghanaalkk'os.
Kk'adaa hun baada neenohuditaadliliih, baada neenohutaadliliih.
Kk'adaa lo yagga bakkalaa.
Kk'adaa haahaa yinool'aan' ts'a haadin.
Dagga neekk'ulghanaalkk'os.
Doyaggu nonotleetaalt'onh.
Doogh hun koon t'uhit'iyh kkokk'a tlee'eedaggas hu hun koon lahaanh.
Neelkk'aats'a huneel'aanh.
"Yeee! Go lo dosiyoh?" yineelin.
Ts'uh go nidaats'a t'eenl toohol.

"Say 'Ouch!'"

It said "Ouch!" as blood came spurting out of it.⁶

Apparently he had become a true medicine person,
and he realized this because of the things that were happening to him.

Then he began chopping the tree, intending to chop it down.
Suddenly a woodpecker landed on a tree near him.
He began to chop at the woodpecker as it flew to another tree nearby and landed.
He sneaked over to that tree
and swung his axe at it.
Again it flew to another tree and landed.
This was just the beginning.
Every time he chopped at it, it flew to another tree nearby and landed.
Every time he chopped at it, it flew to another tree nearby and landed.

He was getting lost doing this.
He did it for a long time.
He forgot all about his wood.

He kept doing this until finally it flew off.
It flew straight up.
He looked at it and looked at it and looked at it.
It went far, far up.
His neck became stiff from looking up at it for such a long time.
It repeatedly came into and went out of his vision.
Then it was gone for good.
He could not see it anymore.
His neck had become stiff from looking up for such a long time.
Finally he lowered his head again.
He was standing on a well-worn path in a beautiful, grassy place.
He looked in both directions.
"Hey! What has happened to me?" he wondered.
He did not know which way he should walk,

6. The tree was able to respond to him because he had achieved his full power as a medicine person. When he chopped wood readily and vigorously, his mother recognized his power and hinted that he could test it by chopping into a tree.

Ts'uh gheel daa'an ts'its'a gheel taalyohee.
 Binh baagha tleeneetonh hu ahu ghahol.
 Donggu hun yah naakklookkuno hoolaanh.
 Naangga eet huts'a soo' hotaalyo.
 Liyee dolyo huyit daayah hun tsook'aal hun yah lido.
 Biyideet'lonh.

"Heee! Koyaa' dok'idee yagga huk'a neenstaanh ts'a neeneentaanh ts'a eey
 dint'aanh?" hun biynee.
 Dodiinee'aa dahoon yit lahaanh.

"Koyh, tlaa eey liyee neelkk'aa taalee'aadlaa," yitnee.
 Ts'uh liyee neelkk'aa haanee'aatl.
 "Oho', koyh yoodaggu ees nidzaay halki---i," yitnee.

"Tsook'aal, tlaa eey ninh koonaa," yitnee.

Tsook'aal tleeneeyo,
 ts'uh liyee neelkk'aa taal'aatl.

"Tsook'aal, yoodaggu ees nidzaay halki---i," yitnee.

"Oho'."

Kk'udaa tsook'aal yit taaldo'.
 Tsook'aal yit lido.
 Dinaa kkalee.
 Habits'a dinaa hoodeet'o'ee.

Yoogha haldo.
 Liyee doldo.
 K'oolaatit'lonh.

so he went in one direction.
 He was following a path that went around the edge of a lake.
 He came to a place where there was a winter house.
 He started to walk up the bank to the house.
 He climbed up to the smoke hole and saw an old woman inside.
 She heard him.

"Oh, my grandchild, may your medicine power be as strong as mine," she told him.⁷

He stood there, saying nothing.

She told him, "Grandchild, how about straddling the smoke hole?"
 He straddled the smoke hole.

"Yes, grandchild, your heart is tied way, way up there," she said to him.⁸

"Grandmother, what about you?" he asked her excitedly.

The old woman went outside
 and stood astride the smoke hole.

"Grandmother, your heart is tied way, way up there," he told her.

"Yes."

Then he began staying with the old woman.
 He stayed with the old woman.
 There were no other people.
 There were no people nearby.

A lot of time passed as they lived there.
 He spent time up by the smoke hole,
 listening.

7. The old woman was telling Ggaadooggaa that if his power were not as strong as hers, he would eventually experience more than he could handle.

8. She could tell the extent of his power by how far up his heart was. She used the Dinaakk'a word *yoodaggu*, "very far up," and looked through or inside him with spiritual eyes. Even in the Dinaakk'a original, her statement is somewhat mysterious.

Huyil gheel, "Tsook'aal, donla bidziyh kinh adeeyo," yilnee.

"O! Koyaa, tlaa hadononeedoyh," yilnee.

Noyagga hadono'eeltuh.

Tsook'aal nonta ditloogh kkun' kk'a haagheetinaatldaatl dahoon
naa'an tlee'eeltuh.

Yoogh dahoot'aa.

Huyil hun, "Koyh, nonlugh bokko nohuneenla'aanaa," yilnee.

Nonlugh huneel'aanh.

Huyil nonlugh zo bidziyh hukkaadaaltaanh.

At'eeylo koon binogh k'illoghee.

Go ditloogh kkun' yakk'a haagheetinldiyhl.

Ts'uh yuh go bidziyh yuh ahudeelokk, ninaa.

"Koyh, nonlugh huyeets'aahoonee'oyh," yilnee.

Kk'udaa bidziyh ghu kk'otaalineek.

T'aah yil ditlikts'a k'aghoghaatlneek.

Ts'uh kk'udaa yit haldo.

Tsook'aal ghu hudaatlkk'un'.

Huyil gheel tiyee doldo.

Ts'inaayo nilaanh.

Huyil nidaagha yoonaanee huts'a hun ts'uhutlaal eetl'akk dahun k'ideetlonh.

"Tsook'aal, nidaagh yooqhee huts'a k'its'itlaal eetl'akk," nee.

"Haa! Ginee eey bokko tleeteey leedoyee?

Ginee eey bokko k'oolaaleelt'onee?

Tseek'aal Diyo' Gho K'inl'ugha bisinhdingitldee ant'aa yagga didneeyee,"
yilnee.

"O," nee.

Lo'ts'iyuh k'oolleegheelt'on' uhts'a hayineedeetaaldlaa'.

Huyil, "Tsook'aal, kk'udaa kkun' nodisaggask ts'a hugho'eenaalstsonh.

Tlaa eey ninh koon nokkun'daaneedaggaazaa'," tsook'aal alnee.

Then he shouted to her, "Grandmother, a herd of caribou has gone out onto the flats."

"Oh! Grandchild, come back inside for a while," she told him.
He jumped down through the smoke hole.
The old woman singed the tips of her hair over the fire
and rushed outside.
Some time passed.

Then she told him, "Grandchild, go out and look for them out on the tundra again."
He looked out toward the flats.
Dead caribou were lying all around the flats.
Evidently she was one whose eyes could kill things.
Singeing the tips of her hair gave her this power.
All the caribou fell down and died.

"Grandchild, go out and clean up out there," she told him.
He began to work on the caribou.
He saved everything, sinew and all.

They were living there.
He kept the fire burning for the old woman.

Once again he was sitting by the smoke hole.
He was lonesome.

Then, from far away, he heard someone chopping.
He said, "Grandmother, I heard someone chopping far away."

"Oh no! Why are you sitting out there?
What are you listening for?
What you heard is the 'Old Man Who Tricks People with His Body Lice,' the one
whom I cannot kill with my medicine power," she said to him.

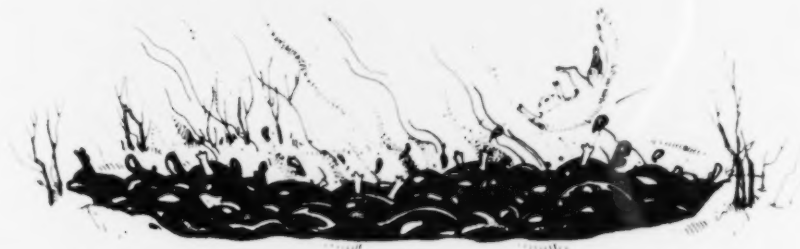
"Oh," he said.
Still, he really had heard something and he kept thinking about it.
"Grandmother, I'm tired of dragging wood home.
Why don't you go out and drag some wood?" he asked the old woman.

"Oho'," nee.
Naangga haahutldeeggas.

Tsook'aal haadeeghahol dahoon tsook'aal daghotliy atlyit.
Nonaan go huts'inh k'ooleegheeltl'on' hu huts'a haadeelggok.
Ghalgguyhtl.
Doogh hun koon tleeneetonh ahu taadlaggok.
Donggu hun yah hool'onh.
Eet huts'a lahaanh.
Neelkk'aats'a k'oolaatlt'onh.
Nidaa do'ots'a hun koon tseek'aal nok'idolghul.

"Haa! Koyaa', koyaa', go yo', go yo'," ditaalnee' biyditaalnee'.
"Doogh eesee, doogh eesee," nee.
Yitleeeyee hoonaatl'-aan'.
Huyit doogh hun yuh tsaghaldaal yit deeltsaa' yit koghozin yit bitleeeyee
kk'ok'eedidaal.

Do'o zo eey dahoon yuh hohunk'uh dahoon hubaagha neehutlneetonh da
huts'inh lo go didnee.
Doogh tsook'aal daghotleeey yaghun diyit.
Ts'uh hohunk'uh da doyagga huy yildiyhtl.
"Koyaa', koyaa', tl'eegho nitdudzee'?" yilnee.



"Yes," she said.
She started pulling her sled back into the woods.

As soon as the old woman left, he grabbed her awl.
He started running across to where he had heard the sound.
He ran and ran.
He came upon a trail at the edge of a lake and began following it.
Back in the woods, away from the trail, was a house.
He stood there facing it,
listening for a sound from either direction.
Then an old man came from the other direction hauling wood.

"Oh, grandchild, grandchild, these lice, these lice," he said to him.
"Here they are. Here they are," the old man said.
Ggaadooggaa started looking through the old man's hair.
Miniature squirrels, mice, and weasels were running around on his head.

The old man had left his sled by a place with open water that was boiling up, and
he had called to him from there.
Ggaadooggaa poked the old woman's awl through the little creatures,
and threw them down into the boiling water.

"Grandchild, grandchild, are you crushing them well?"



"Oho', go ees asghonh," yiñnee dahoon t'ogho hoyoodol'aan'.
 Go tsaghaldal yiñ deeltsaa' yiñ koghozin yiñ yuh yaghunk'idiyil huy aldiyht' da,
 yuh lakkon yiñ yuh hohunk'uh.
 Hoyoodol'aan'.
 Kk'udaa hun koon biyeet'yiñ,
 ts'uh yuh eet huy biytaalt'akk.
 Dahoon habaagha haaneetot'.
 Ts'uh yuh tseek'aal yuh eet huy t'odagheelninh.
 Naayah zo lakkon yiñ dagga nohonok'uht' ts'uhuya'an'.

Kk'udaa notaadlagha' lo'ts'iyuh,
 at'a naal'onh ts'a yuh naaghado'.
 Kk'udaa tsook'aal ghu no'eelgha'.

"Tsook'aal! Tsook'aal! Zeedahu ant'aa go dist'aanh.
 Tseek'aal seelaat'ghaan' eehu," nee.

"Haa! Hot'aanh ha', 'Nidaakoon yuhu taghooyo'yu,' neesnee dinh.
 Dohoo'aanh hu?" yiñnee.

Not'lee bin't'oyah too lakkon ts'aadaaneetsit,
 ts'uh yibaatodeelo.

"Yagga huts'inh noghaaneendineek hu yooyeenineel," yiñnee.
 Naa'an do'ots'a no'eelgha' hu daa'an yooyeeyagheeni'.

Kk'udaa tsook'aal yiñ lido.
 Yoogh nokkun'dilghuk gheelhee.
 Kk'udaa k'inohuhdeeteedeeyh,
 huyiñ bidziyh kin anodeedoyh.

"Tsook'aal, don'ugh ees bidziyh," yiñnee.

"Yah leedo," yiñnee.
 Hadono'eelt'ot dahoon tsook'aal dit'loogh kkun' yakk'a haagheetin'ldiyht'.

"Yes, I'm killing them," he told the old man, while keeping his eyes on him.
 He threw the squirrels, the mice, and the weasels into the swirling water,
 and blood boiled up from it.
 He was watching the old man carefully.
 The old man grabbed him,
 and started to throw him in,
 but he braced himself on the edge
 and threw the old man in, bottom first.
 All that was left was the blood that boiled up.

Then he started running back home,
 returning as fast as he could.
 He ran back to the old woman.

"Grandmother! Grandmother! I barely made it back alive.
 The old man tried to kill me," he said.

"Hey! I told you not to go around there.
 What were you doing around there?" she scolded loudly.

Then she grabbed the pan of water from the *bin't'oyah*,
 and washed him down.⁹

Then she said, "Pour this out in the direction from which you came."
 He went out and poured it out in the direction from which he had come running.

Then he continued to stay with the old woman.
 He would go out and get wood now and then.
 Whenever they were almost out of food,
 a herd of caribou would come out on the flats.

"Grandmother, some caribou are out there," he would tell her.

"Stay in the house," she would tell him.
 He would jump back down inside while the old woman would sing her hair over
 the fire and run outside.

9. A traditional underground house had two areas, called *bin't'oyah*, dug out on either side of the entrance to the main room, with a curtain hanging in front of each area. One area was used as a pantry and the other as a place for the chamber pot. It was from this latter area that the old woman took the pan.

Hadono'eedoyh,
 "Hodee koyh, nonfugh huneen'aanaa," yi'nee.
 Nonfugh zo bidziyh hukkaadaaltaanh.
 At'eeyto koon "Binogha K'illoghee" beeznee.
 Ts'uh lo go ditloogh kkun' yakk'a haagheetinldiyhtl
 ts'uh tlee'ahoyh.
 Huyil gheel buhudineenaayh go bidziyh.

Uhts'a hukkaa haldo.
 Habaahaa hoozonh ts'a hool'onh.

Kk'adaa koon yoogha fiyee doldo fiyee doldo.
 Ts'inaayo nilaanh.
 Huyil hun nidaa yoogha huts'a hun koon zilghus nozilghos eetl'akk.
 "Tsook'aal, nidaagha yoonaan huts'a zilghu---s," nee.

"Gini eey bokko fiyee doleedoyee?
 Yah leedo.
 Nil'aayoo k'idzolit dinaayoo biyee t'eenokkaaghadidiyhtna bisinhdingittitna
 ant'aa yoogh didneena.
 Gini okko k'oolaatl't'on dodaggu didneeyee?"

"O," nee.
 Yoogh lido.
 Yagga t'aanh go t'ogho needok'ooghadinaaleetl'on', yagga huts'a t'aanh
 zilghus hu.
 Kk'adaa , "Tsook'aal, t'aa eey nokkun'daaneedaggazaa," yi'nee.
 Yoogh yiyil diniyh eenh go doyidoonee?
 Kk'adaa tsook'aal nokkun'deetaalaggas.

Tsook'aal haadeeghahot dahoon,
 yagga t'aanh hogho k'ooleegheetl'on' da huts'a dahooloh.
 Lo'ts'iyuh haadeelggok.
 Ghalgguyhtl ts'a ghalgguyhtl ts'a ghalgguyhtl.

Nidaats'a neek'olgguyhtl!
 Huyil hun binh ku---h hun adeelggok.

She would come back inside,
and tell him, "Okay, grandchild, look out there again."
Caribou would be lying around, dead.
Evidently she was called, "The One Whose Eyes Can Kill."
That is why she would singe the tips of her hair over the fire
and go outside.
All the caribou would die.

That is what they would live on.
They were living comfortably.

Once again he was sitting and sitting by the smoke hole.
He was lonesome.
Suddenly, he heard many people making a lot of noise off in the distance.
"Grandmother, I heard some people making noise in the distance."

"Why are you sitting up there?
Stay in the house.
You heard your maternal uncles, the ones who have access to the power of animal
leg-skins and can use that power to stiffen the legs of their enemies. I am unable
to kill them with my medicine power.
Why does he sit up there and talk about hearing things?"

"Oh," he said.
He continued to stay there,
but he noted the direction from which he had heard the noise.
Then he asked her, "Grandmother, why don't you haul some wood home?"
She knew what he was thinking, but what could she tell him?
Then the old woman started out to get firewood.

As soon as the old woman left,
he went in the direction from which he had heard the noise.
He took off running.
He ran and ran and ran.

How he ran!
Then he ran up to a very big lake.

Neelkk'aats'a huneel'aanh; k'oolaatl't''onh.
 Nidaagha yoonts'ee taakk'aatl'o hun yah hukuh dohool'onh hun hutaatl'-aanh.
 Eet huneel'aanh.
 Huyil hun, "Dinaahudooyh," ts'idnee eet'akk.
 Gheel k'oolaatl't''onh.
 Yagga t'eeegho eet huts'in'.
 Gheel doogh tobaan zeeyuh nonla hadeetaalyo.

Huyil nidaa go neets'in tobaan hun koon yah hoolaanh,
 yah huyoza da hun koon holaghee'o.
 Naa'an eet huts'a dahooloh.
 Hado'eelggok.
 Huyil go hun keelkkaa niteehna yah daadlit'ee.
 At'eeylo bil'aa eena.
 "Go lo dont'aanh?
 Nidaanh leedo da huts'inh go dint'aanh?" haylnee.

"Ha, Tsook'aal yil lisdo," nee.

"Ts'a Tsook'aal niyildiniyh dahoon lo go dint'aanh?"

"Nideenh," nee.

"Tsook'aal t'aanh nokkun'deetaataggas dahoon ant'aa go doogh huts'a zilghus
 eet'akk,
 ts'uh daats'its'a haadiso," nee.

"Noteedoyh, noteedoyh,
 nonts'a dinaa aghoninh.
 Bagha'an dinaats'uhu dinaahoodlaa'aayee ant'aa aants'a yah dohootl'-onee.
 Noteedoyh t'udz'a tsook'aal ts'a noteedoyh," hayditaalne' eehoo.

Dahoon hun do'o huts'a laaldoyagga ts'olggok eet'akk.

He looked in all directions and listened.
 Way across the lake he saw a big house sitting up on the bank.
 He looked at it.
 Then he heard someone say, "Someone came."
 He listened.
 The noise was coming from the house,
 so he started walking out from the shore.

Then he noticed another house on his side of the lake,
 a smaller house with smoke coming out of the smoke hole.
 He went towards it
 and ran inside.
 Two young men were living in the house.
 Apparently they were his uncles.¹⁰
 "What are you doing?
 Are you living nearby?" they asked him.

"Oh, I've been living with Grandmother," he answered.

"Does she know that you're here?" they asked him.

"No," he said.

"Grandmother started to get firewood, and I heard people over this way,
 so I left to come here," he said.

"Go back home. Go back home.
 That person across there kills people.
 Because of him no other people can live around us.
 Go back home. Go back home to Grandmother while you still can," they pleaded,
 but to no avail.

Suddenly, they heard someone run into the entryway.

10. The Dinaakk'a word used for uncles here, *bil'aa*, can mean either his mother's brothers or his "distant uncles," distant relatives of his parents' generation. These two uncles were also becoming medicine people, but they could not overcome the power of the man in the big house across the lake. The uncles and the man had reached an impasse.

Nonoogh yooyagga neehayeeneet'akk.
Ts'ida tlaagga hayakk'a daa'atldaatl.

"Eetaa', 'Nonts'a neeyoninh ukkunho,' silnee," neey yidoneeyo.

"Dibaa k'ineeyoninh? Kk'adaa nidaagh koon dinaa bahoolaaninh?
Dibaa k'ineeyoninh?
Doogh ees dinaa kkala."
Naa'ana hayitleenoneeltsit.

"Noteedoyh nitoogha.
Ees nidoditołniyhdlaa," hayditaalne'.

"Ha, sil'aayoo, ts'aala.
Ts'aal adeehoo' biyił notaaghsdoł dahoon biłnee'oohlitinyu.
Sokko hoonoh'laan' ts'uhyaan'."

"Nidaats'a hogho eey dideenee?
Nitoogh tsook'aal ts'a noteedoyh," hayłnee eehoo.
Kidlaghał.

Kk'adaa koon koon yoonots'a nono'eediyo.
"Eetaa', 'Nonts'a neeyoninh ukkunho,' silnee," nee.

Kk'adaa adeehoo', "Ts'aala biłnee'oohlitinyu," hudaagheenee'.

Ts'uh yiyl nonotaaliyo.
Kk'adaa yoonts'a yiyl no'eediyo.

Ts'uh kk'adaa, "Sidnaa', ho no'oogha nilaan saanyee nilaan ggunh yił bugh
hadonok'ineelkoot," didnaa' alnee.

Ts'uh nonla kk'adaa baaba neeneelo, go sołt'aanh,
saanyee nilaan ggunh yił.
Go yineef'aanh huiyl yoogh hun koon yuh tlooghaa naal bitaghanaalggunh.
Ghonoy nilaan kk'a da'eent'aa'aa.

They threw Ggaadooggaa against the wall
and covered him with old, ragged blankets.

"My father asked me to get the one who came," she said, coming in.¹¹

"Who came? Where are there any people now?
Who came?
There isn't anyone around here."
They shoved her back outside.

"Go home now.
She's not going to stop asking about you," they told Ggaadooggaa.

"My uncles, it's okay.
I'll go with her, but don't fall asleep.
Keep watching for me."

"What are you talking about?
Hurry! Go back to your grandmother," they told him in vain.
He refused to go.

Then she came back again.
"My father told me to get the one who came," she said.

"It's okay, just don't fall asleep," he told his uncles.

Then she started to go back across the lake and he went with her.
He arrived at her home with her.

Then her father told her, "My child, bring in some food and some dried meat
from last summer."

The girl laid out some food,
including dried meat from the preceding summer.
Ggaadooggaa looked at it and noticed that some long hair was dried onto the meat.
It did not look like animal meat to him.¹²

11. The girl's father, the man across the lake, supposedly wanted Ggaadooggaa to marry her.

12. They offered him human flesh.

Dahoon ha! "K'eehonh, k'eehonh," beeznee.

"Ha! Donts'a at'agh! k'ideeteey nikogh ghason' ts'a ees gonh.
Haahaa k'aghuson' ts'ahadinh, ts'aala.
Ts'aal doogh dist'aa," nee gheelhee.

"K'eehonh," haydagheenee' eehoo.
Ts'uh ahdinh yaan' nok'ahodon' hadito' yi!

Kk'udaa hanaaldzit.
Go solt'aanh kk'aak'eeltaanh.
Lo'ts'iyuh hookoh ts'a bi'eenadlidaakk.
Kk'oyeeltaayh eehoo.
Go yit kk'udaa yitloogh dinaalt'ul.

Go ahoyinh halda dinlts'in huyaanh' niltaayh,
dahoon nonoogh yah huts'in litaanh, go solt'aanh.

Ts'uh yitloogh dinaalt'ul yikughanh.
Ts'uh go dinlts'in neeyeeneeltaanh,
dahoon nonee go gheetaa' dinh naaltaanh,
dahoon yitloogh ditlee' gh needinaaneelo.
Lo'ts'iyuh bi'eenadlidaakk, go solt'aanh.
Dahoon gheel nidaats'a haahaa eey bi'eenoltinh?
Nigit aahaa yuh tlida k'ahoonaatl'-aan'.

Kk'udaa hun donts'a huts'a nin' hokkosaatlneek eetl'akk.
Kk'ozaalneeyh eetl'akk,
huyil hun nok'eesaalkk'onh k'eesaalkk'onh.
Lo'ts'iyuh go doghunaah?
Donots'a huts'a nogguts'iditaadliyo eetl'akk.
Dahoon yoonee k'uhneets'in litaanh.
Ts'uh donla kk'udaa didnaa' tlee' nondilniyh.
Lo'ts'iyuh bidnaa' bilniltinh.
Kk'udaa donee adinhk'uh bitlee' nonyidilniyh.
Huyil, "Eee! Sittaa' anoseenol'uhl," nee.
K'uhlgaal yakk'aa'eelneek.
Lo'ts'iyuh bidzaay baadidaggut gheelhee.

"Eat, eat," he was told.

"Oh, I just ate a big meal on the other side of the lake.
I can't eat any more, thanks.
I'm fine," he said.

They told him, "Eat," but to no avail.
Only she and her father ate.

Then they all went to bed.
Ggaadoogga cast a spell on the girl.
She fell into a deep sleep.
He moved her, but she did not wake up.
Then he cut off her hair.

She would always make the intended victims sleep in the area in front of her,
while she would sleep back against the wall.

He cut off her hair while she slept
and put her in the front area,
while he lay down back by the wall
and put her hair on his head.
The girl fell into a deep sleep.
How could he fall asleep?
In fear, he stayed awake the whole night.

Then he heard the man get up.
He heard him feeling around.
Then he started to sharpen something; he sharpened something for a long time.
What could Ggaadooggaa do?
He heard the man crawling towards him on his hands and knees.
Ggaadooggaa was sleeping against the wall.
The man felt around on the head of his daughter, who was now in the front area.
His daughter was sleeping.
Then he felt around on the head of Ggaadooggaa, in the back area.
The father said, "Oh! He might try to deceive me with my daughter."
He almost discovered Ggaadooggaa's plan.
Ggaadooggaa's heart was pounding.

Huyil hun donla kk'adaa didnaa' tlee' koon anondilniyh.
 "Sitlaa' anoseenof'uhlt, sitlaa' anoseenof'uhlt," ts'idnee gheelhee.
 Huyil hun yakk'ul naaldluht.
 "Sidnaa' no'o lakkon t'ok," daadiyoh.
 Dagga daaneeltsit ts'uh naa'an tleedinaalninh.
 Ts'uh nonaan dinohooloh.
 Yoonla kk'adaa tinh anodeelghat.

Dahoon yoodaggu huts'a kk'adaa tleedots'idinaaneeltonh eet'akk.
 "Yeey! Sitlaa' anosingheel'oh," ts'idnee eet'akk.
 Lo'ts'iyuh ada hoonal'on naaghalghalt.

"Biyagga dzogheetinootseet kk'a daghunaah!" ts'idnee.
 Dinaayagga dzogheetinaaltsit.
 Bit'in yinghaneetsit.
 Lo'ts'iyuh nots'odit'akk,
 dahoon saadlibaat.
 Naaghalbitt.

"Yeey! Ha'eeghultinh kk'a daghunaah," ts'idnee.
 Koon kk'adaa hats'idlitinh.
 Doo! Nidaats'a haahaa soolbaat?

"Sil'aayookkaa, gonaaa! Sil'aayookkaa, gonaaa!" ditaalnee'.

Nonots'a hayts'a dahooloh hayugh nee'eelggok.
 Ts'uh hayeetlyil ts'uh nonaan yuh hayyil nonotaadlaggok.
 Hayyil hadono'eelghat,
 naa'an tleenoheeltuh.
 Ts'uh do'o tso kkaakin leek nigit deelt'aay niteekk'a halikil yuh dzoghoteey
 neek'ots'in hanhat'kil.

Kk'adaa do'o huts'a nahtaadlaggu eet'akk.
 Lo'ts'iyuh daahadagheenee' ghulaa'.
 Dahoon kk'adaa do'eelt'aa ts'a dinodiyoh go bit'in yinghaneetsit eenhdinh.

Huyil hun naa'an go leekkaa ghu tleehanee'ots.
 Do'o zo habidon nonaadlidi.

The man felt around on his daughter's head again.
 "He might try to deceive me with my daughter. He might try to deceive me with my daughter," he said.
 Suddenly, he cut through her neck with a single blow of a cleaver.
 "My child, get the blood dish," he shouted.
 Ggaadooggaa jumped up and flew out the door.
 He took off running
 and bolted out onto the ice.

Ggaadooggaa heard the man come running out of the house, shouting,
 "Oh no! He deceived me with my daughter."
 Ggaadooggaa was going as fast as he could go.

The man yelled, "Let his legs cramp!"
 Both of Ggaadooggaa's legs cramped.
 His legs cramped.
 He fell down
 and began to roll.
 He rolled along.

"Hey! Let him freeze in place," the father yelled.
 Ggaadooggaa froze in place.
 Doo'! How could he roll?

"Uncles, help me! Uncles, help me!" he began to shout.

They came running across the lake to him.
 They ran and picked him up and started running back home across the lake.
 They ran back inside with him,
 and then they rushed back outside.
 Then they tied two big dogs, who had been tied to the cache posts, to either side of the door.

Soon they heard the dogs begin to snarl, snap, and bite.
 What was all that noise about?
 In the meantime, the cramp in Ggaadooggaa's legs went away.

They went back out to the dogs.
 The dogs had rings of blood around their mouths.

Habidon lakkon yaan' hoolaanh.
Kk'udaa do'o tso kkaakin ghū hannohuhootlkiŋ.

Dahoon kk'udaa, "Kk'udaa Tsook'aal ts'a noteedoyh, Tsook'aal ts'a noteedoyh,"
hayiditaalnee'.

Doo', haanodeelghaŋ.

Ada naaghadoŋ ts'a tsook'aal ghū hado'eelghaŋ.

"Tsook'aal, Tsook'aal, zeeduhu ant'aa go dist'aanh!" ditaalnee'.

"Haa! Eey lo donnaah da huts'a eey dideenee?" yiŋnee.

"Tseek'aal ditŋaa anok'inŋ'ugha silaatŋghaanh eehu," nee.

"Ho go nidaakoon ahu soo' neesnee dinh," yiŋnee.

Halda nozno notŋee bin'toyah too lakkon ts'aanoyidaaneetsida aahaa gheel
yibaanotodeelo.

Ts'uh, "Yagga huts'inh noghaaneendineek hu yooyeenneel," yiŋnee.

Naa'an gheel tŋee'eeltuh,

ts'uh go donuhts'a no'eelghaŋ hu yooyeeyagheenil.

Kk'udaa tsook'aal yiŋ lido tsook'aal yiŋ lido.

Go ada dit'aanh ts'a bidziyh kinh anodeedoyh.

Ts'uh, "Tsook'aal nonŋa ees bidziyh kinh anodeediyo," yiŋnee.

Go ada tsook'aal dit'aanh ts'a ditŋoogh kkun' kk'a haagheetinŋdiyhtŋ dahoon
naa'ana.

Nonŋugh zo bidziyh hukkaadaaltaanh.

Haldo huyiŋ gheel tsook'aal gheel, "Koyh, nugh nokkun'deetaaghasaggastŋ da.

Do'oogh kk'otaaghsdok da nonee sitŋee'ol t'oh la'on kk'aŋ needineeghoo'ol
soo'oo'," yiŋnee.

"Oho'," nee.

Yoogh tsook'aal seeltoneeyo.

"Gin ghū soo' tsook'aal didnee?" yineelinh.

Nonee eet nee'eeltuh ts'uh go yitŋee'ol kk'aŋ needaaneelghaŋ.

Huyiŋ go hun la'on dinaal'onh.

La'on t'usga hudogghū dinaanee'onh kk'a dahoot'aa.

Their mouths were covered with blood.¹³
The men tied them to the cache posts again.

Then they told him, "Now go back home to Grandmother. Go back home to Grandmother" they urged him.
Doo', he began to run home.
He arrived back home and rushed in to the old woman.
He said, "Grandmother, Grandmother, I barely made it home!"

"Hey! What have you been up to? What are you talking about?" she asked him.

"The old man who deceives people with his daughter almost killed me," he said.

"I told you to stay away from there," she scolded him.
Once again, she took the pan of water from the *bin't'oyah* and washed him down.
Then she told him, "Pour it in the direction from which you returned."
He rushed outside
and threw it in the direction from which he had just come running.

A long time passed as he continued to live with his grandmother; he stayed with his grandmother.

Every once in a while some caribou would come onto the flats.
Then he would say, "Some caribou have come out onto the flats."
As always, she would sing the tips of her hair over the fire and rush out.
The caribou would be lying dead all over the flats.

They continued to stay there, and then one day the old woman said to him,
"Grandchild, I'm going to get some firewood.
While I am gone, don't move that rock under my pillow."

"Yes," he said.
The old woman went out.
He thought, "I wonder why she said that?"
He rushed to the back of the house and quickly moved the pillow away.
There was a rock.
It was a big, flat rock that looked as if it were covering a hole.

13. The dogs had eaten the girl's father.

Ts'uh go kk'al neeyidinaanee'onh.
 Huyil daayagga hun koon hughayaat'aan'.
 Huneel'aanh huyil nidaagha yooyaggu hun koon nin' kkokk'a.
 Ahu huneel'aanh, huneel'aanh.
 Huyil hun nidaagha yoogha hun koon baanh nokkun'dodaggastl,
 dahoon atsah, "Sidin'aa," nee ts'a atsah.
 Kk'udaa go donh nagheel'aan'.
 Ts'uh hudoggu noggaatl'k'aghadinghee'onh.
 Go la'on ada dagheet'aa' ts'a dinonloh dahoon gheetsaah.

Tsook'aal no'eediyo.
 Huyil hun go zo ts'agheetsaah lonh.
 Dohoot'aa?
 Dinaayahdoyk'ilik.
 "Koyh, koyaa', la'on kk'al needinaaneen'onh kk'aant'aa," yilnee.

"Oho'," nee.

"Yeee! Anaa sikoya, tlaa eey yoo'oo t'laah nolkit'a k'eelakk'ee
 hadononeelteeyaa'," yilnee.

Ts'uh gheel t'laah nolkit'a hadono'eeltonh.

Tsook'aal k'eenaatl't'ool, t'laah eenaatl't'ool.
 Tlaa haditonyhtl dinh.
 K'intl't'ool, k'intl't'ool.
 "Ont'saa koon dikoy nonotaatl'ts'ogee," ts'idnee.

Go nolkit'a k'eelakk'ee ahudineelt'ool.
 Kk'udaa, "Koyh, yoo'oo nolkit'a k'idin koon hadononeelteeyaa'," yilnee.
 Kk'udaa eeydee koon hadono'eeltonh.
 Kk'udaa eeydee koon eenaatl't'ool.
 Neek'inaaneelt'ool.
 Kk'udaa, "Koyaa, yoo'oo k'idin koon hadononeelteeyaa'."
 Kk'udaa eeydee koon hadono'eeltonh.
 Kk'udaa eeydee koon ahudineelt'ool.

He moved the rock aside
 and saw a hole going straight down.
 He looked down and saw the earth far below.
 He looked and looked.
 He saw his mother pulling a load of wood home,
 crying, "My child."
 He had seen his mother.
 Then he covered the hole again.
 He put the rock back just the way it had been, and he cried.

The old woman returned.
 She saw that he had been crying.
 How do we look?
 We are sad, she thought.
 She told him, "Grandchild, grandchild dear, it looks as if you moved the rock
 aside."

"Yes," he said.

"Oh dear! My dear grandchild, go out and bring in one bag of sinew," she told
 him resignedly.

He brought in a bag of sinew.

The old woman began to braid. She began to braid the sinew.
 She did not stop for a long time.
 She braided and braided.
 We say of someone who is braiding a lot, "Just like the one who lowered her
 grandchild back down."

She braided all of the bag of sinew.
 Then she told him, "Grandchild, bring in another bag of sinew."
 He brought in another bag.
 She began to braid that one too.
 She then had a big pile of braided rope.
 Then she said, "Grandchild, bring in another bag."
 He brought in another bag.
 She braided that one too.

K'int't'ool, k'int't'ool.

Kk'udaa nolkit't'a tokk'ee hudineelt't'ool.

Huyil hun koon k'it'on nitaan-'oogheenaalkkon' nolkit't'a kuh taat'tseen'.

K'it'on nolkit't'a kuh at'tseenh.

Kk'udaa, "Koyh, t'aa eey biyee nahoyaa'," yilnee.

Yiyee gheeyo.

Huyil soogholkuh.

"Oho'," yilnee.

Kk'udaa baaba yiyee gheelo---

Baaba yiyee dodinaaneelggut.

Kk'udaa, "Biyee nahoyh," yilnee.

"Koyh, yagga yooyah nin' nonogheenlits'ok daa' haats'ahooneega ts'a dakk'ataghee'ul," yilnee.

Go hagma'an hats'ahooneega ts'a dakk'ataghee'ul yidagheenee',

ts'a ees hal yagga don'ta' eeydaa' lik'its'ilkiyht't' ts'a hootolaa' dahagma'ana.

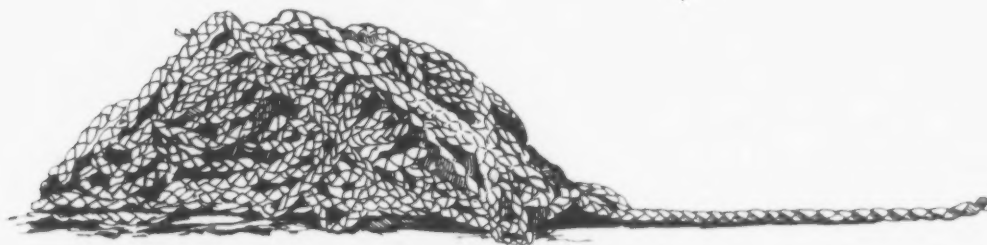
Eenh gheel uhts'a hagma'an ant'aa go dineesnee yideeneelaa gheelhee.

Go neellot dona hadnee.

"Dahoon yagga kk'udaa k'iditolghus isee.

Ts'uh yagga k'ideeteey duhuditaalnee' daa',

hal yagga teets'aa' dzagha adeetagheelguts."

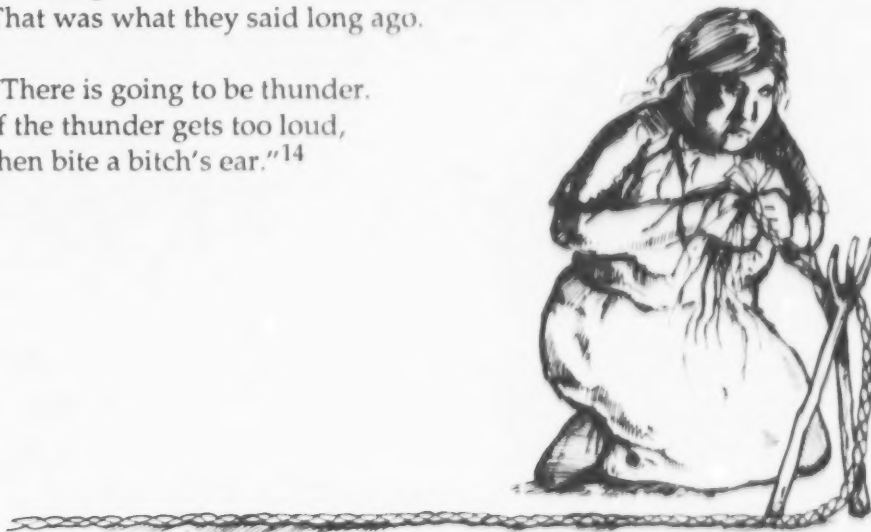


She braided and braided.
 She now had braided all three bags of sinew.
 Then she began to sew thin, tanned hides together to make a big bag.
 She made a big bag.
 She told him, "Grandchild, get in it and see if it fits."
 He got into the bag.
 It was the right size.
 "Yes," she told him.

She put lots of food inside it.
 She put a lot of food inside it.
 Then she told him, "Get in.
 Grandchild, after I lower you and you reach the ground, untie the rope very
 carefully."

The reason she told him to untie the rope carefully
 was that if he did not, from then on people would use rope to hang themselves.
 She apparently did not explain to him why he should untie and not cut the rope,
 though.
 That was what they said long ago.

"There is going to be thunder.
 If the thunder gets too loud,
 then bite a bitch's ear."¹⁴



14. The bitch yelps when its ear is bitten. According to Susie Williams, the person then looks toward the thunder and says, "Stop it. You've stepped on your wife."

"Oho'," nee.

Kk'udaa go nin' haa'elst'ok yuh yinaatitsut.

Neelkk'aats'a yo anaaldi eetl'akk beeznee go t'ool.

Go gheel go hagh'aan lik'its'ilkiyht ts'a hooldlaa ts'idnee ts'inee.

"Heee'!" Yoodaggu huts'a tsook'aala, "Ho go hats'ahooneega ts'a dakk'ataghee'ul, beeznee dinh," nee eetl'akk.

Kk'udaa doogh baanh lido hu hokko hoonaat'-aan'.

Kk'udaa donh ghū no'eediyo.

Ts'uh baanh gheel yisots'eey aahaa lo'ts'iyuh bidnaa' bugh no'eediyo.

Huyil hun k'iditaadlaghos.

Kk'udaa k'ideeteey gin ts'a duhuditaalnee' gheelhee,

go t'aanh tsook'aal diydagheene' ts'a leets'aa' dzagha aadaadliguts.

Eeydee yuh taalkk'oyh huyil hun hot needohudaaneelit.

Dahagha'an hał yagga yooghadon dahot'eeek ts'idnee ts'in'.

Yagga k'ideeteey niltin nigit ts'a diditineeyh,

leek dzagha aahudolguts ts'idnee.

Kk'udaa baanh yuh yisots'eeyh aahaa.

Kk'udaa donh yil taaldo'.

Ggaadooggaa kk'udaa yuh diyininh kuh aldlaa gheelhee.

Go kk'obilyeetlaanh hu kk'udaa ninolyo koon ts'uh.

Beeznee duhukk'a huya'an' biyil asniyh.

At'aght huydo hutaaldlit yeenslinh huyh ghon' naaltlgus.

"Yes," he said.

When he reached the ground, he cut the rope with a knife.

It is said that he heard the rope snap back and hit the sky on both sides of the hole.

They say this is why people use rope to hang themselves.

"Oh no!" he heard the old woman say from way above him, "I told him to untie it carefully."

Then he began searching for his mother.

Then he came back to his mother.

His mother was so happy to see her child return.

Just then it began to thunder.

When the thunder became loud,

he remembered what the old woman had told him, and he bit a bitch's ear.

It squealed and the thunder quieted down.

They say that this is the reason people did this long ago.

Whenever it would thunder a lot,

it is said that they would bite a dog's ear.

His mother was very happy.

He began to live with his mother again.

Ggaadooggaa had become a big medicine man.

He had gone to the places where his spirit had gone while he was sleeping.

This is as far as I know the story.

I thought the winter had just begun and now I've chewed off part of it.

Didnaa' Kkaa Oho
Adits'iyineek'itaadlilidinh

The One Who Had Been Willed
to Come for a Man's Daughters



Yagga gheel ts'uhutaanh
 dagheel yoogh saanlaaghadoh hoolaanh.
 K'idaadlit'ee,
 dinaa lonh.
 Dagheel yoogh k'eefda hafts'in' gheel yoogh keel yok'aal gheel tobaan soodil'of.
 Doogh tobaan lido
 dahoon gheel k'uhudineedit.
 Dibaa zokk'uf dagga eedo'aa
 dahoon gheel soodil'of.
 Kk'aa'eedilit.

Ahuyif gheel nidaagha yoogha hun aants'in aaneets'i---n' hun ts'okkaa.
 Eeydinh hun k'idilee.
 Yootilaatit'on'.
 Kk'udaa dongs'in doneets'a neeghakkaa huyif gheel hun koon,

"Nidaagha doogha ghaskkaa hu yuhu yuhu yoo?
 Nidaagha doogha ghaskkaa hu yuhu yuhu yoo?"
 nee dahoon hun needza ghakkaa.

Yeenaatit-'aan'; yineel'aanh.
 Kk'udaa dongs'a t'eeek'ots'a hogho neeghakkaa huyahdoghok'aghaadlitaanh hu.
 Huyif gheel yit hogho hun bakkalaa.
 Bidineehudaalnih.

Ahu huneel'aanh eehoo.
 Yuhu bakkalaa.
 Ts'uh gheel yoogh kk'udaa hadoneetiyh.

Ts'uh eet kk'odahun' dzaan hugheelit.
 Yoogh kk'udaa dzaan nik'ahaghaafino', go yink'eedit'of.
 Ts'uh uhts'a hayineedeelaanh ts'uhayaan' dahoon dzaan hugheelit.
 "T'ogho dinaa naaghtit-'aan' eenh dodiyoh?"
 Dibaa zokk'uf koon naghu hulinigaa.
 Kk'udaa hafts'in' neenohoodilit.

In the time very long ago
there was a big summer fish camp.
People were staying there,
a lot of people.
One evening a boy was playing on the beach.
He stayed on the beach
after everyone had gone to bed.
No one was awake
while he played.
He was in his late teens.

Then he noticed somebody near the opposite bank coming from far upriver.
The man was singing.
The boy listened to him.
When the man was almost straight across from him, the boy heard him sing,

"Where am I paddling, on and on and on?
Where am I paddling, on and on and on?"
the man sang while he was paddling.

The boy began watching him. He watched him.
Just as the man was right across from him, under the cutbank,
he was suddenly gone.
He had disappeared.

The boy looked for him but could not find him.
He was gone.
The boy went home and went to bed.

It was late the next day.
People had worked hard all day cutting fish.
All day he had been thinking about what had happened.
"I saw someone, but what happened to him?"
He had not told anyone about it.
It was evening again.

Yeekk'a nonohutaalilit.
 Dahoon gheel dagga lido go ada dint'aa ts'in'.
 Kk'adaa hughok'ooghadeetaat'-aan'.
 Yokko hoonaat'-aan'.
 Kk'adaa k'uhudineedzit.
 Nidaagha yoneets'a hun ts'aanots'eedakkaanh.
 Ts'aano'eedakkaanh huyit hun k'idilee.

"Nidaagha doogha ghaskkaat hu yuhu yuhu yoohu?
 Nidaagha doogha ghaskkaat hu yuhu yuhu yoo?"
 ts'idnee, go adi didnee ts'in'.

Kk'adaa t'ogho yeenaat'-aan'.
 "Ttaa eey kk'adaa t'ogho gonh t'ogho eenaaghat'-aan' soo' dotoneel,"
 yineelinh.
 Dotloogh eey dahoon beedoy ta huneel'aanh.
 Kk'adaa t'eegho beedoy nizoon needaaneel'aanh.
 Eeydee nonil'eeyh.
 Dahoon kk'adaa yoonots'in doneets'a zonh, needza ghakkaat.
 Donts'a go huyahdoghok'aghaadlitaanh da
 hogho yagga t'aanh baadineehudaalninh da,
 t'ogho yuh yineel'aanh.
 Yagga eet neenaaghadakkaat dahoon bakkala.

Dotlee beedoy go neeyidaaneel'aan yee ghaltuh.
 Ts'uh nonaan t'ogho yuh at'ahoonaal'on noneekkaanh.
 No'eeldzit.

Kk'adaa go yoonts'a huyahdoghok'aghaadlitaanh da t'aanh baadineehudaalninh
 da eet donits'a t'ogho yuh hooneekkaanh yuh.
 Kk'adaa t'ogho yuh donggu hak'inaa'eetolkkuyh,
 dahoon neelts'eet.
 Naadlits'i---t' ghalgu---yht. Haghadaalnoghaa.
 Kk'adaa hun neelot ts'a ghalguyht.
 Neelkk'aa nodoot'-oolineek.
 Doogh hun koon t'uhit'iyh yakk'a needza dagheelinh hu go yuh ghalguyht.

"Haa! Adink'a uhdon ts'uhit'eeyh dinee?" yineelinh.

It was the beginning of another night.
He stayed up late, as usual.
He began to keep watch.
He began to watch for the man.
Everyone had gone to bed.
Then he saw the man come out from around the bend.
He came out from around the bend, singing.

"Where am I paddling, on and on and on?
Where am I paddling, on and on and on?"
he sang, as he had before.

The boy was watching the man carefully.
He thought, "This time I'm going to watch him very closely.
He looked at the canoes on the beach.
He saw a very nice canoe.
He kept his eye on the man and glanced over at the canoe now and then.
The man was paddling downstream, far across the river.
Then he was straight across, under the cutbank,
where he had disappeared before.
The boy was watching him very closely.
Just as the man came to that place, he was gone.

The boy ran down the bank and jumped into the canoe he had chosen
and took off across the river as fast as he could go.
He paddled across very fast.

He paddled across to the place under the cutbank where the man had disappeared.
Just as he was about to glide into land,
he closed his eyes.
While his eyes were closed, the canoe kept gliding, never touching land.
It glided along for a long time.
Then he opened his eyes.
He was gliding along a stream with beautiful grass on both sides.

He thought, "Wow! Why have we never seen this creek before?"

"Tlaa eey dotaaghsneel dahugh soo' disiyoh.
Go daa'an ghulaa' gheel no'eedakkaanee," yineelinh.

Ts'uh kk'údaa ahu daa'an taalkkaanh.
Haghakkaal,
t'uh't'i'yh kkokk'a yakk'a daaneelinh hu.
Kk'údaa yoogh nidaats'a nok'okkaal hu gheel donee hun nonohooltseen'.
Eet neeneekkaanh.
Donggu donee hun kk'údaa zaadlit'ee da hoolaanh.
Ts'uh eet neeghoneekkaanh.
Doogh tolyo.
Huyil go hun dinaakk'oldaaalna tohun daadlit'ee,
dahoon habito' eet habiyil lido.

"Sidnaa', nidaats'a koon ghakkaalin' dit'aanh?
Nonl baaba, bak'uhlonh," ts'idnee.

Kk'údaa hayk'agheelon'.



I don't know why this happened to me.
I think I'll go this way. Maybe this is where that person went," he thought.

He started to paddle up the stream.
He was paddling along,
going through the beautiful, grassy area.
He paddled along for a long time and then saw a weir.
He paddled up to it.
There was a camp up on the bank.
He landed his canoe
and walked up the bank.
Three young women were there,
and their father was with them.

"Children, where could this person have come from?
Get some food and feed him," the man said.

They fed him.



Doogh lo'ts'iyuh dagga dok'it'otł, saanhkkuno hukuh hoolaanh dinh.
 Kk'adaa doogh hadaadlit'ee.
 Huyil hun notlee habito' taal'on no'eenaadla'aan'.
 Taal'on nonol'aan'.
 Diyee dok'idaaneelaah.
 Notlee k'ineeghonodaal'onh.
 Huyil hun, "Tok'it'no, gonaa'," ts'idnee.
 Yagga soft'aanh k'eelakk'anh hun dakk'adaaneeltsit.
 Notlin dito' ghu nuk'udeelggok.
 Ts'uh tonok'itaadliyaak.
 Ditlikts'iyuh toyeeldlo.
 Kk'adaa doogh tonoliyo.

Ts'uh, "Bikonhts'ilaaghalno," nee.
 Huyil yagga soft'aanh k'eelakk'anh hun koon dakk'adaaneeltsida koon
 k'itaalt'otł.
 "Daggadok'it'no, yagga dagga dok'ileelaa," ts'idnee.
 Yagga eeydinh hun koon dagga dok'itaaldlaak.

"Haa! Yagga lo haba'ooza'," yineelinh.
 "Tok'it'no, K'ikonhts'ilaaghalno, Daggadok'it'no," yineelinh.

Kk'adaa yoogh k'eelda halts'in' gheel hanaaldzit.
 Yoogh huyil hanaayh gheelhee.
 Hanaaldzit.
 Ts'uh go, "Habito' bi'eenaadlidaakk," yineelinh.
 Ts'uh do'o dinaakk'olonh k'eelakk'anh ghu neetaalyo.
 "Bikot'a taaghasol," yilnee dahughun.
 Huyil ts'ida t'on baagha kkunok'inaatłghał.
 Go yugh neeneeyo.
 Ts'uh haadeenaaghslał yilnee dahugh go hak'ideenaaltonh.

Huyil hun "Haa! An kk'oleediyo ts'uh k'ileelaanh,
 nonaaldloda laagha noneendaghaanh daa'
 huyaanh haadeetingheelaal ant'aa eeydee," yilnee.

Many fish had been cut and hung in a big smokehouse.
 Some time passed as the people stayed there.
 Then the father went to check the fish trap.
 He checked the fish trap.
 A lot of fish were in it.
 He brought in a load of fish.
 He said, "Tok'itno, help."
 One of the girls jumped up,
 rushed down the bank to her father,
 and began carrying the fish up the bank.
 She carried all the fish up the bank.
 She went back up the bank.

He said, "Bikonhts'ilaaghalno."
 One of the other girls jumped up and began to cut the fish.
 Then he said, "Daggadok'itno, hang up this fish."
 Then she jumped up and began to hang up the fish.

The young man thought, "Oh, so those are their names.
 Tok'itno ['She Carries Things Up The Bank'], K'ikonhts'ilaaghalno ['She Keeps
 Her Hands In The Fishes' Stomachs'], and Daggadok'itno ['She Hangs Up
 Many Things']," he thought.

One evening everyone had gone to bed.
 He had been getting acquainted with them.
 They went to bed.
 When he thought that their father had fallen asleep,
 he went over to one of the girls.
 He was intending to sleep with her.
 The edges of her blanket were pegged to the ground.
 He went over to her.
 He was going to pull out the pegs and sleep with her.

"Oh no! Go out hunting and catch something
 to make fish ice cream with.
 Only then can you take those pegs out," she told him.

Ts'uh gheel naa'an notaaliyo.
Nonaalitaanh.

Yoogh tida hugheelit da daa'an gheel kk'udaa, "Taa do'oogh kk'otaaghsdok,"
nee.
Ts'uh gheel haadeeyo.
An taalyo.

Huyit gheel bidziyh aldlaanh.

K'idzotin gheelghal, k'iyagha okko.
Kk'udaa nonaaid!oda laagha no'eedaghaanh.
Eet hut'oghun gheel kk'udaa ts'ida t'on baagha nonaadlaghal gheel
haadineelohee.

Kk'udaa hugh kk'otaalineek.
O ts'uh tohuh heelaanh ts'iyuh hugh taaldo'.
Hugh kk'o'eedineeyh.

Lo'ts'a hutaadla'o ts'a hadaadlit'ee.
An notidoyh koonh.
Go habito' koon lo'ts'iyuh lookk'a ghu kk'o'eedineeyh.

Yoogh hadaadlit'ee.
Huyit gheel hun habito' hun,
"Nidaadahoot'aa da huts'inh dint'aanh eehu?
Adink'a dinaa hoolaanh da huts'inh dint'aanee?" yiinee gheelhee.

"Oho', eetaa' yit eena' yit k'ahoolaanh t'aanh," nee gheelhee.

"Haa! Go soo' habits'a notuhdidaal.
Dok'idee niditnakkaa niyineedeeldlaa'a?" yiinee gheelhee.

Kk'udaa hohaghaadlineek.
Go lagguna, go nilaan ggunh, go haa k'aghodzaghaa' yit gheel diyee
k'ahagheelo.
Ts'ee kuh neehaneetonh.

So he left her
and went to bed.

The night passed and the next day he said, "I'm going out walking around in the woods."

He left.

He went hunting.

He killed a caribou.

He broke its legs and took out the marrow
and took it home to make ice cream.

He must have taken out the pegs from around the blanket after that.

Then he began to provide for them.

He was married to all three of them.

He provided for them.

They were living a good life.

He would go hunting.

Also their father would go fishing.

They continued to live there.

One day their father said,

"What kind of place did you come from anyway?

Weren't there any people where you came from?" he asked him.

"Yes, I have a mother and father," he answered.

"Oh, you should take your family back to them.

Your parents might be worried about you," he told him.

They made preparations.

They put a lot of dried fish, dried meat, grease, and fish oil into a boat.

They filled a boat with supplies.

Dagheel kk'udaa neek'ohaneedaatl.
 Ts'uh hodił.
 Go t'aanh neekkaanh hu hodił, hodił.
 At'eeylo t'ogho neelot ts'a k'itaalkkaanh.

Go hun koon yuh han ts'aahudaadonh da yuh ts'aahaneedaatl.
 Neelkk'aats'a huneel'aanh.
 Huyil yoonts'a yoodo hun saanlaaghdooh hoogheelaa' da hool'onh.
 "Adink'a hunotlidon hutitł-eeyee," yineelin.
 At'eeylo yagga dinaa deeyininh lo didnaa kkaa oho adits'a yineek'itaadlilit.
 Ts'a go eeydee kk'aa gheekkaanh.

Kk'udaa nonaan naahaneedaatl.
 Go hun dinaa lidon' kkaa ditliga kkalaa.
 Go hun bidiłnakkaa daadlitł'ee.
 Go zo baanh atsah.
 Ditloogha ghok'aghadaatlkk'onh.

Go hał yoogha don Kk'adonts'idnee don dahot'eek ts'idnee ts'in'.
 Habidinaa' yoogha doneeyh tuh,
 haditloogh kkun' kk'a haagheetinlaayh,
 dahoon hał hatsah
 ts'a hał haditloogh ghok'ohaghadaatlkk'oyh.

Go hun baanh uhuh dint'aa, go bito' koon lo'ts'iyuh sodeelt'a.
 Hadidnaa' naahataadla'aanh.
 Ts'uh hadidnaa' asots'eey aahaa lo'ts'iyuh yuh go dohoonaah.
 Go nilaan ggunh yił haa yił go haa neelk'ots'its'a ditaadliyoy
 go k'aghodzaghaa' yił
 laggun yił lo'ts'a didiłnakkaa ghu tok'ildlo.

At'aghl huydo hutaaldlit yeenslinh huyh ghon' naaltłgus.

Then they left
and were traveling along.
They were traveling and traveling back to where he had come from.
He did not know that he had come so far.

Finally, they came out at the end of the stream into the main river.
He looked in both directions.
He recognized the place where the fish camp had been.
He thought, "I wonder why I never saw this creek before."
Apparently the man was a medicine man who had willed the boy to him so he
would marry his daughters.
That is why the boy had followed him in the canoe.

Then they went over to the camp.
Most of the people had gone.
His parents were there.
His mother was crying.
Her hair had been singed.

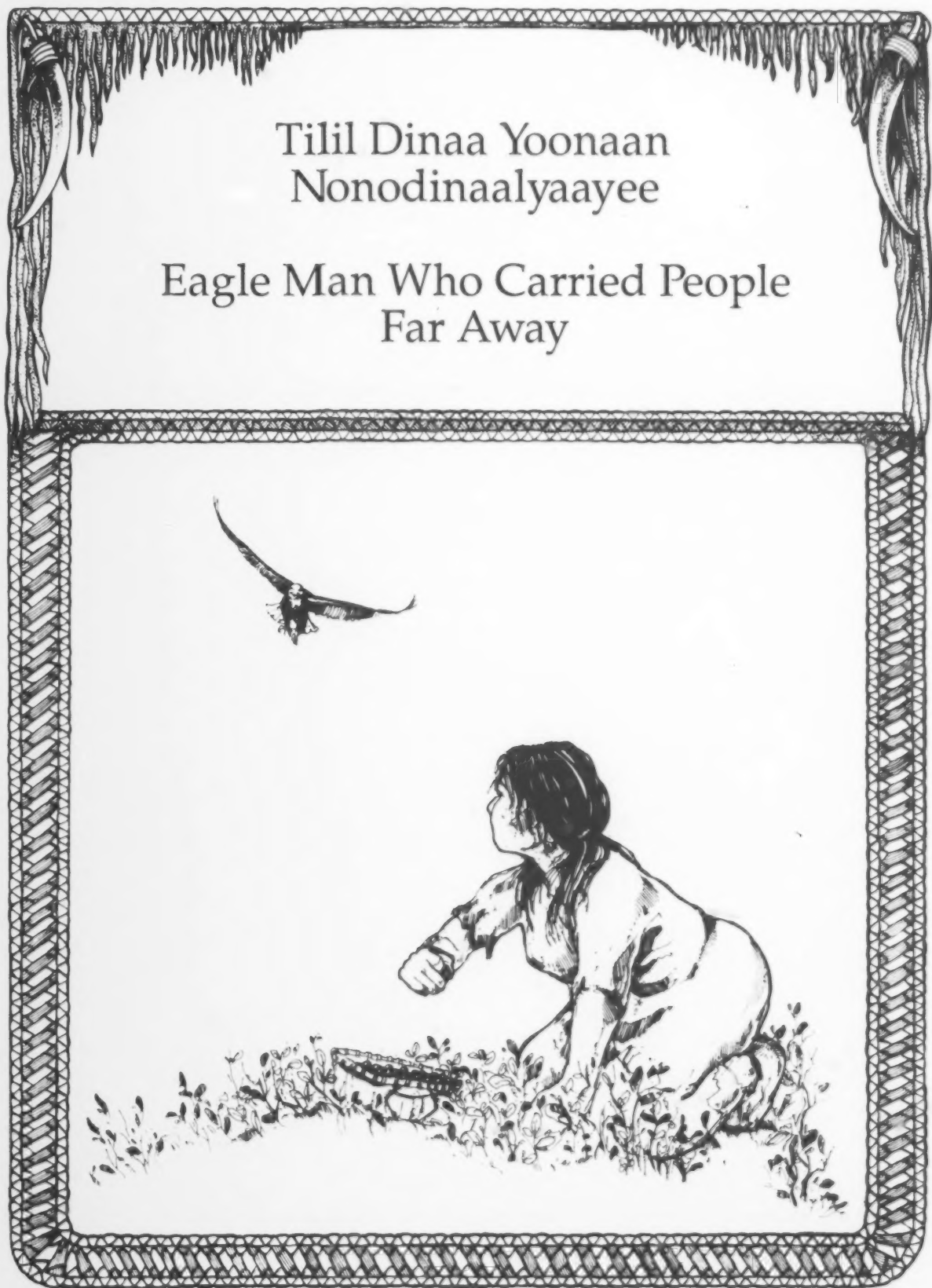
It is said that this is what people did in the Distant Time.
When something happened to their children,
they would pass their hair over the fire
and cry
and singe their hair that way.

His mother had done this, and his father also looked very pitiful.
They saw their child again.
They were so happy to see their child that they did not know what to do.
Then the dried meat, the grease—all the different types of grease,
including the fish oil,
and dried fish—all this he brought up to his parents.

I thought the winter had just begun and now I've chewed off part of it.

Tilil Dinaa Yoonaan
Nonodinaalyaayee

Eagle Man Who Carried People
Far Away



Yagga gheel ts'uhut'aanh
dagheel hutlinh ghū saan ninohoodlineek gheelhee.
Kk'ūdaa saanh t'ogho ts'in', kk'ūdaa neenok'eenaalt'onh koonh.
Dagheel yoogh k'okko naahatididiyhtl, k'okko naahadidiyhtl.

Huyil hun yagga solt'aanh gheel k'oont'aan'.
Ts'a go gin ghulaa' okko go yoodaggu huneel'aanh.
O, yoogha nolyiyh gheelhee.
Huyil hun yoodaggu hun tilil kk'onaalteeyh.
Hts'a hagma'an koon kk'onaalteey beeznee.
Dagheel yineel'aanh.

Huyil go bits'a dinaa hoodeel'o'aa eenh gheel
"Yeee! Dibaa lo yikaalt'idl'a t'oh naadla'onh aadaggu dit'aanee," ts'idnee
gheelhee.

T'aanh ts'a doogha k'oont'aan' biyil kk'oyeedidaalna ota gheelhee.
Huyil hun do'ots'a hun koon ts'o'ustl
ts'idits'iza bit'ots'a donaan nogheek'idee,
dinaa kuh.
Lo'ts'a yuh dinaa bits'ahot'aanee.

Huyil hun, "Donee sikaalt'idla t'oh neeneehoyh," beeznee gheelhee.
"Ha! Do'oogha t'aanh sa'ota kk'ots'eedidaal dahoon ant'aa go dist'aanh," nee
gheelhee.

"Nitoogha," beeznee.
"Dodeenee ahkoon,
'Dibaa lo yikaalt'idla t'oh naadla'onh aadugguyee,' sideenee," yiinee.
Doo' go yuh dinaa kuh, nidaagha toolghaal?
Ts'uh gheel go ts'idits'iza bit'ots'a noyagheek'idee t'oh gheel ts'aghee'ots.
Ts'uh go eet t'aanh yuh bik'ik'okko t'ok litonh,
go yiyee k'oont'aanee.
Dahoon gheel biyil nots'eet'akk nidaagha ghulaa'.

In the time very long ago
people had been working all summer putting up fish.
In the latter part of the summer they had started to put up berries.
They would go out for berries again and again.

One day a woman was picking berries.
She was looking up, for some reason.
Maybe she was resting.
She saw an eagle gliding around high in the sky.
For that reason, the eagle is called *kk'onaalteey* 'the glider'.
She was watching it.

Even though there was no one around her,
she said out loud, "Oh! How I wish I had my face nestled in the top tail feathers
of the one up there."¹

Later, she was picking berries, away from the other people.
To her surprise, someone was coming,
wearing a shawl draped over his shoulders—
a big man.
He was a very handsome man.

He told her, "Get back there under my top tail feathers."
"Oh no! I'm not picking berries alone. There are others around me" she said.

"Hurry up," she was told.
"If you didn't want to come with me, why did you say
'How I wish I had my face nestled in the top tail feathers of the one up there?'"
he said to her.
Doo', he was such a big man. Where could she run?
She got under the shawl that was draped over his back,
leaving her berry-picking dish behind,
the one with which she had been picking berries.
He took off with her, but she did not know where he was taking her.

1. Eagle Man willed her to say this.

Go huneetf-'aan koonh, go yikaaltf'idla t'oh lido.
 Not'uhf not'uhf biyif yinot'uhf.

Dahoon kk'adaa nots'eedidaaf.
 Huyif yagga dinaa hun ba'ot kkalaa.
 At'eey lo hunonlits'a da'ot ghuntsininh.
 Eee! Tlaa haditoniyyhdlinh yokko nuhutaadliyo, yokko nuhutaadliyo.
 Kk'adaa yoogha hayyif nahoodliyo eehoo.
 Go t'ok yaan' zo'an eeditonh.
 Go zo bakk'eeyh t'ok yaan' litonh.
 Huyts'a dogho k'agheetaalino' atsah, atsah, atsah.
 Neelkk'aats'a notidoyh lo'ts'iyuh hadiineeyaa.
 Dahoon gheel kk'adaa koon k'a'oonaldlaa', k'a'oneegheelaa'.
 Ts'a go saanyee nilaan ggunh yif
 gheel yuh lo'ts'iyuh baaba koon ts'it'aanh.
 Kk'adaa huyts'idogho k'aghaadino',
 go k'a'oneelaa' ts'in'.
 Lo'ts'iyuh k'ildlaanh koon kk'adaa.
 Ts'uh kk'adaa atsah, atsah.
 Kk'adaa yoogha koon go ba'ot kkal hu, diyah hu'ota eet yuh gheel hunoda
 lidohee.
 Doogha koon naaghadof go hun koon
 uhdon hutitf'eeyaa dinh go hun koon naakklookkuno holaghee'o.
 At'eeyto k'ideeteey sododifdlee'a. Ts'uh tsook'aal diyah yits'a nin' kk'uhool'onh.



She could not see because she was under his shawl.
He flew and he flew and he flew with her.

Meanwhile, the others had returned home.
The wife of one of the men was missing.
Apparently he loved his wife very much.
He started searching and searching for his wife, and he wasn't to stop for a long time.

The others had searched in vain for her with him.
The only thing they found was the dish.
Only her birchbark dish remained.
He searched for her the entire fall, crying and crying and crying.
He went in all directions, never stopping.
He started trapping small game as he went,
so in addition to the dried meat from the previous summer,
he had a lot of food.

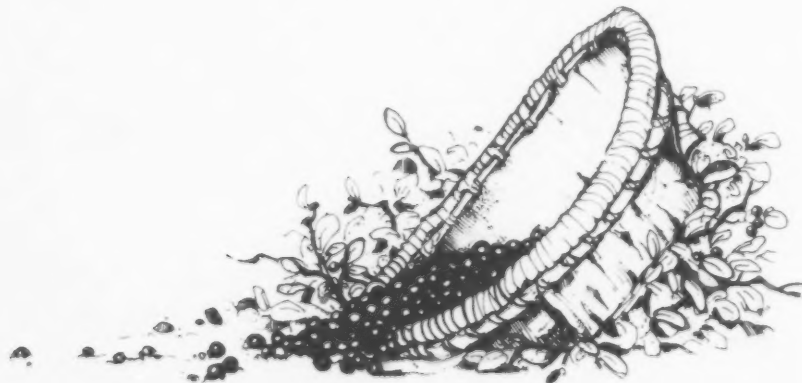
He was active all fall and into the winter,
trapping.

He had a lot of fur too.

He still cried and cried.

He stayed away from home, camped near the place where his wife had disappeared.

He was walking along at that place
when he saw smoke rising from an underground house he had never seen before.
Apparently, because he sounded so pitiful, an old woman's spirit had made her house appear to him.



"Ts'ibaa Bitleebaan Kkūnodinaat'yonee," beeznee,
go ts'ibaa iyee hutleekk'a kkūnodinaat'yonh ts'uh.
Eet lahaanh huyi' hūn so't'aanh tlee'eelt'uh.

"Tsook'aal 'Dibaa koon sitleekk'a sododildliyin koon dit'aanh,' nee, nee-nee-
nee-nee," nee gheelhee.
At'eeylo hanaay doggu doldoyee beezneey go so't'aanh didnee-yee.

"Saana sa'ot kkalaa k'ukku'adaana yil kk'o'eedoyinh
ees go bokko kk'ūdaa t'ogho bakk'aa sododilsdlee'yee," nee gheelhee.

Noyagga t'aanh
yoogha dahoot'aa huyi' koon koon tleeno'eelt'uh.
"Tsook'aal 'Yoonan nonodinaalyaay na'ot oolneek,' nee, nee-nee-nee-nee,"
yilnee gheelhee.
"Lo'ts'a baahooltsolee,' nee, nee-nee-nee-nee."

Kk'ūdaa, "Tlaatlāa tlaa yagga ba'ooneeghslāa' okko notaaghasdo'."

Daats'a gheel go ha'lda hagh'aan k'idiyinh dona ha'lda
k'ooghadakkoyh ts'uhuyaan' ts'idagheenee'ee.
Bik'ots'in hoolaan yaan' akk'ohoonoltok.

Ts'uh kk'ūdaa kk'aagha notaaliyo.
Ts'a yoogha kk'ūdaa go diyah no'eediyo.
Ts'uh kk'ūdaa go ya'ooneegheela' yil gheel yits'a notaaliyo.
Ts'uh eeydee yil yugh no'eediyo.

Ts'uh koon koon tleeno'eelt'uh
ts'uh kk'ūdaa go k'ilil yit'ogheelo.
Lo'ts'iyuh k'ilil yit'odingheelt'ggut gheelhee.
Yoogha dahoot'aa.
Huyi' hūn, "Tlaa do'oogha t'idinleet," beeznee.
Ts'uh gheel aay'oogha ts'ibaakin t'oh hudeelkk'onh,
dagheel t'ida gheelit.
Da kk'odahun' kk'ūdaa koon yoo'oo eeyit neenots'eet'ots.

She is called "One Whose Head Is Haloed with Spruce"
because there are spruce trees around her smoke hole.
He was standing there when a girl suddenly came rushing out.

She said, "'Who is it that has been sounding so pitiful above me?' my grandmother said, she said-said-said-said."²
Apparently the girl was the spokesperson for the old woman who was saying this.

"During the summer my wife disappeared while picking berries with others, and she is the one for whom I am crying," he said.

The girl rushed back inside
and after some time had passed, she rushed back out again.
She told him, "'Your wife was taken by one who takes people far away,' my grandmother said, she said-said-said-said.
'A very powerful person,' she said, she said-said-said-said."

He said, "Okay, let me go back and get the fur that I have trapped."

This is why, when there used to be medicine people,
people would give them offerings when making requests.
Only the ones making an offering would be helped.

Then he left for home
and returned to his house.
Then he started to go back to her with the furs that he had trapped.
He returned to her with those things.

Once again, the girl rushed out,
and he gave her the furs.
He gave her many furs.
Then some time passed
and he was told to spend the night nearby.
He built a fire under a spruce tree a short distance away
and spent the night.
The next morning he went back to that place.

2. The girl's rapid speech indicates that she was young, and the Koyukon verb indicates that she moved quickly and gracefully.

Tleenots'eeltluh,

"Tsook'aal 'sitteebaan tohdeeneelaalaa,' nee, nee-nee-nee-nee," nee.

""Baghosaayoonagh hoo'dlaa'hee?' nee, nee-nee-nee-nee," nee gheelhee.

At'eey lo nilaan ggunh 'baghosaayoonagh' beezneeyee.

Haydagheenee'ee yoogha dona.

Kk'adaa, ""Baghosaayoonagh yaan' t'ee,' nee-nee-nee-nee-nee," nee gheelhee.

Kk'adaa koon kk'aagha haanodeediyo.

Koon diyah ninoliyo.

Ts'uh gheel kk'adaa nilaan ggunh yił kk'adaa nok'itaadliyo.

Go eeydee koon yił koon kk'adaa yugh no'eediyo.

Tleeno'eeltluh go ada dit'aanee,

go tsook'aal oho hanaayinh.

Yoogh dona yoogh at'aghl eendinh,

diyin yoo lidon' yiyil ghadiniyh beeznee, go hanaay doggu doldoyee.

Kk'adaa "Tsook'aal 'tlaa no'oogha t'idinleet nilnee,' nee-nee-nee-nee-nee,"
yinodidnee gheelhee.

Kk'adaa koon go nilaan ggunh yił kk'adaa yit'onok'agheelo,

ts'uh kk'adaa aay'oogha go ada duhuł'aanh, dagheel kk'adaa t'ida naaghadilidee.

Huyil hun kk'adaa koon ts'aaneelit.

Ts'aaneelit ts'uh yoo'oo koon kk'adaa yugh neeno'eediyo.

Tleenots'eeltluh "Tsook'aal 'Sitteebaan tohudeenaaldlo,' nee-nee-nee-nee-nee-
nee," nee gheelhee.

The girl rushed back out.

She said, "'Nothing moved around my head,' grandmother said, she said-said-said-said."³

She said, "'Isn't there anything to chew on and enjoy?' she said, she said-said-said-said."

Apparently she had meant dried meat when she said "something to chew on and enjoy."

That is what they used to call it, long ago.

The girl said, "'All I need now is something to chew on and enjoy,' she said, she said-said-said-said."

Then he left for home again.

He made another trip to his house.

Then he started to return with some dried meat.

He returned with it.

The one who always rushed out did so again,
the one who always spoke for the old woman.

Long ago, even recently,
some medicine people used to know this spokesperson.⁴

The girl told him again, "'Camp and spend the night nearby,' grandmother said, she said-said-said-said."

After he gave her the dried meat,
he again spent the night in the same place as before.

He woke up.

He woke up and went back to that place.

She rushed back out. "'The halo of trees moved around my head' grandmother said, she said-said-said-said."⁵

3. The old woman was saying that no spiritual movement had taken place.

4. Some medicine people used to have know this spirit as their helper. They received power from the spirit of the old woman.

5. By "The halo of trees moved around in my head," the old woman meant that she was convinced of his sincerity or the depth of his longing. When he brought his dried meat from the summer before as an offering, the spirits were moved.

Dahoon hun ggastl tleenozaaditonh ts'a
go tsook'aal k'ik'it'on kkaatseeyh koonh,
niitseeel lii koonh,

"Tsook'aal, 'Yagga tida teelet ta
go ggastl huneedeetliyh.
Eeydee deetinghuyhtl ts'a hogho haanodeetagheedok,' niinee,nee-nee-nee-nee,"
yiinee gheelhee.

"'Yagga tiyh ditaaluhl'aan' daa' tsook'aal kkaatsee binotagheeggastl,
eeydaa' ees ha'eetagheet'ah,' tsook'aal niinee, nee-nee-nee-nee-nee," nee gheelhee.
Ts'uh kk'adaa yagga kk'adaa tleenk'itaaldaatl dahoon ees nidoggunoggaatl-
k'aghadeenolliyhtl.

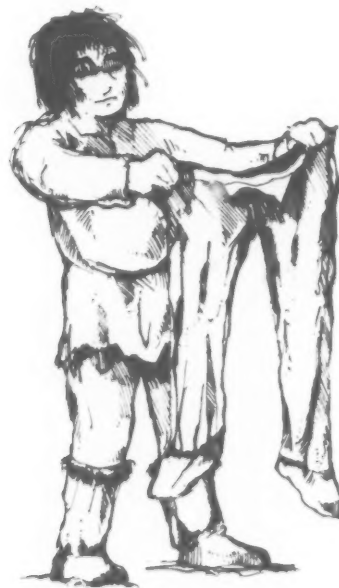
"Eeydaa' ha! yagga go niitseeel lii adaa'oogha deetagheeditluhtl noditagheel-
tsilee," yiinee gheelhee.

Kk'adaa go ggastl koonh ts'ook'aal kkaatsee koonh niitseeel lii koonh kk'adaa
yitfogheelo.

Eet hu'ota tida notaalilit.

Go ggastl huneedagheetliyh dahoon gheel tida gheelidee.

Kk'odahun' huyil hun go hun deetinaalgha! tonh ts'a hogho haadeeyo.



Saying this, the girl carried out a cane,
the old woman's caribou pants,
and a wolverine skin.

"Grandmother says, 'Whenever you are ready to spend the night,
plant the cane in the snow.
Go in the direction toward which it falls,' she told you, she said-said-said-said,"
the girl told him.

"'When you start wrestling, wrap grandmother's pants around him,
and then you will be able to throw him down,' grandmother told you, she said-
said-said-said-said," the girl said.

"When everybody is leaving the hall, he will block your path with a stump.
When this happens, wrap the soaked wolverine skin around yourself," she told
him.

Then she gave him the cane, the old woman's pants, and the wolverine skin.

Once again, he started to spend the night nearby.
He planted the cane and he spent the night.
The next morning he went in the direction toward which the cane had fallen.



Tlaa at'aght ditaalt'aanee.

Yagga kk'adaa tida tolit da huts'a ghahot dahoon diyh bugh dondoyh,
eeydee naa'alduyh.

Kk'adaa eeydee kkaa ghahot lo'ts'iyuh huydok'itaalyo.

Tida alik kk'odahun' ts'aa'alik go zo ggastl deetinghayhtl, ggastl deetinghayhtl.

Eet uhts'a hogho haanodeedoyh, uhts'a hogho haanodeedoyh.

Kk'adaa lo'ts'iyuh bidzogh dühuneeyh,

dahoon kk'adaa tida tolit ghaneet,

huyil hun diyh bugh donaaldoyh.

Kk'adaa eeydee kkaa tida alik, tida alik.

Kk'adaa yoogh huyh neets hu gheel neek'ineeyohee.

Kk'adaa hudigaal lo'ts'a neellotts'a k'ohol.

Huyil hun yagga gheel hun huts'a dahoodiyoh gheelhee.

Kkaayah hool'onh.

Yagga zo yah lo'ts'iyuh nodagga yooyee hudinghee'o da koon eeyit hool'onh.

At'eeylo biyah Yoonaan Nonodinaalyaay yah, at'eeylo tilila.

Ts'uh doogha go hugho neeyo da yuh yah haadoneeyo.

Ts'uh, "Eee! Gganaa', koon dont'aanh?" beeznee, go yugh haadoneeyoyinh
gheel hun biyneeh.

"Gganaa', saan neek'inaat'oyh da soft'in yoo yink'ooneet'eeyh dinh
sa'ot ada neehudaalninh," nee gheelhee.

"Eee! Anaa saggan'aa', lo'ts'iyuh bugh haanok'aghadeefneeyaay ant'aa no'odee.
Adeehoo' noteedoyh. Nidaats'a hogho koon dint'aanh," yilnee gheelhee.

"Go hanoyineek'isilit ta zo dost'aa,

Ts'aal nooyooogha sa'ot gha'an silaatlghaanh daa' koon nidaats'a zokk'ul," nee
gheelhee.

"Gganaa', dotagheeneet dahugh eey dideenee?

Noteedoyh, noteedoyh.

Lo'ts'a lonhna kk'adaa da'o kkaa kk'aa eedaafna,

k'eefakk'anh zokk'ul haanodeeldogaa.

That was to be the first of many times.

A spruce grouse would land nearby as he was getting ready to spend the night, and he would shoot it with an arrow.

He was living on these spruce grouse as he walked along, traveling all winter.

He would spend the night, and when he would wake up in the morning, the cane would have fallen.

Again and again he traveled in the direction toward which the cane had fallen.

Just when he would get hungry,

and just before he would come to a place to spend the night,

a spruce grouse would land on a tree,

and he would spend the night at that place, sustained by the spruce grouse.

It was the middle of winter.

After he had walked a great distance,

he finally came to a place where there were people.

A village was there.

There was also a house that extended way up into the sky.

Apparently it was his house, the house of the one who carried people far away,

Eagle Man.

The man walked into one of the houses he came upon.

"Oh, what are you doing my friend?" said the one whose house he had entered.

"My friend, last summer when some women were putting away berries, my wife disappeared," he replied.

"Oh, my dear friend, no one leaves that person over there alive.

You might as well leave; there is nothing you can do," he said.

"That's okay, I'm heartbroken anyway.

It's all right if he kills me while I'm trying to get my wife back." he said.

"My friend, how can you say that?

Go home, go home.

Many men have come for their wives,

and not one of them has left again."

"Ts'aal'eet, go ada didnee ts'a hunoyineek'isilit ta zo dost'aa," nee.
Yidodinaalineek.

Yoogha oda eet lido huyit bakk'aats'eelneek.
"Doogha halts'in' yink'eetodeek.
Eet yidononuhdidaat," ts'idnee.
"Halts'in' soo'ot ditot'eeek," nee gheelhee.

"Nugh soo'ot ditot'eeek no'o kkuskkuno hadonotohdidit," ts'idnee gheelhee.

Kk'adaa k'inolneek.
Lo'ts'iyuh dibaa een ditliga k'inaa'atneek gheelhee.
Go eet daadlit'eeey kkaa go solt'in kkaa gin yoza,
gin yoza go yuh solt'in kkaa yuh dodaaneedo',
go yilzooy kkaa.

Kk'adaa yit hadaahaneedaat
dagheel nonee yoodaggu zo dots'ildo, dinaa kuh.
T'ogho bits'in doyeeldo, go ba'ot.
Yeey! Nidaa aanee hun yitaat'-aanh.
Lo'ts'iyuh go dinaa doghulaah?

Dahoon kk'adaa lo'ts'iyuh yink'eedon'.
Da kk'adaa k'aghunk'ahaldon'.
Ts'uh kk'adaa, "Nugh kk'aal neenohoonuhlaa nugh soo'ot ditot'eeek," ts'idnee.
Dahoon kk'adaa lo'ts'iyuh kk'aal neenohoolyo.
Yoogh hadik'akk'eeeyh t'oga kk'aal neenaahaneelo gheelhee.
Dahoon kk'adaa soo'ot ditaat'eeek.
Yeee! Dinaa kuh non! neeneeyo.
Lo'ts'iyuh hok'iyees.

"Gganaa', neelolghaat," dagganaa' alnee eehu go dinaa.

"Ts'aala nidaanh zo nik'a hoozonhts'a bit nigitinh eenhdinh,
yoogh uhdiseloh daa' ees koon nidaats'a zokk'ul.
Nugh sa'ot kk'aa hunoyineek'isilit," nee.

Kk'adaa lo'ts'iyuh hayugh neek'o'adiyht,

"It's all right. As I told you, I suffer too much anyway," he said.
The man was not able to persuade him to leave.

He had stayed there for some time when Eagle Man found out about him.
"There is going to be a potlatch tonight.
You may all come to that," Eagle Man said.
"There will be games this evening," he added.

He said, "There will be some games. Everyone is going to the hall."

Everyone cooked.
Everyone cooked something for the potlatch.
Many women,
including the many wives of the eagle, were crowded into the eagle's house.
They were the ones whom he had been abducting.

The people of the village went into the hall.
Eagle Man was sitting up above, against the back wall. He was a big man.
The man's wife was sitting right next to Eagle Man.
Oh dear! There she was,
but what could he do to Eagle Man at that time?

Then everyone ate.
They finished eating.
Eagle Man said, "Put everything away now. It's time to play games."
Everything was put away.
They put away all their birchbark baskets of food
and started to play games.
Oh my! The big man went out there.
He was beating everyone at wrestling.

"My friend, he will kill you." The man's friend tried in vain to warn him.

"That's okay. I don't sleep well anyway.
He might as well kill me.
I miss my wife too much anyway."

One by one, they went out to challenge Eagle Man,

lo'ts'iyuh hohaditidla'eega di yuh
 hahabits'it'akk hahabits'it'akk.
 Lo'ts'iyuh nidaats'a neek'its'aghodinol.
 Kk'udaa nonla ts'ilhaanh eehoo go dibaa koonh.
 Dahoon gheel eet lido neek'o'eeloyaa.

Dagheel kk'udaa hun, "Hu! Hu nidaats'a haanee neeyoninh eehuy nugh,
 neeyoninh,
 soodidla'olyee," kk'udaa hun ts'idnee.

Kk'udaa nonla tiyh dahataatl'-aan'.
 Kk'oneelhadeetaadlitaanh.
 Yinoloneel'o'aa go k'ideeteey dinnaa nikoh.
 Ts'uh gheelhee tsook'aal kkaatseey binots'ilggas, eenh lo hayineett'-aanaa.
 Lo'ts'iyuh biyil saadlitit go ada duhut'aanh ts'in'
 nonla yuh dinnaa hats'eetaalt'ah.
 Huyil hots'iditeel'eel da
 t'ogho yuh nodaggu k'its'a nodinaats'ilt'akk.
 T'ogho yuh t'eeduhts'a yuh hadinaats'iltuh.
 Nin' hokko nosaalagha.
 Lo'ts'iyuh bidagga dahoodiyoh koon koonh, koon koonh.
 Yoonleelghaa'.
 T'ogho yuh adahoolnaal'on yuh hadinaats'agheet'akk.
 Ts'aadok'idaadla'eeyaa.
 Lo'ts'iyuh habidagga duhtaalt'aan'.
 Kk'udaa koon daggannohozeeltaanh.
 Kk'udaa k'uhgaal yuh dinaats'ilaatlghaanh.
 Dahoon go niltseel lil koon adiyil hadodaalkool.
 Kk'udaa dahoot'aa ts'aadok'idaadla'eeyaa lo'ts'iyuh habidagga.

"Tleenonuhdidaal nugh neeyoninh yaan' yah todo'," ts'idnee.
 Go didinaa'aaznee, yah lido.
 Ts'aadok'idaadla'eeyaa dahoon tleenok'iniyhdinaaneelo.
 Kk'udaa ditlikts'a yuh tleenok'eedidaatl'
 dahoon gheel udinh yeen' yah lido, go da'ot okko neeyoninh.
 Kk'udaa tleenok'eedidaatl' dahoon,
 yoo'oots'a haanokinhk'its'aghaaneetliyh eetl'akk.
 Kk'udaa nodaggu fiyee koon hudoggu noggaatl'k'its'aghadingheelninh.

and before they knew what was happening to them,
he had slammed them down again and again.
He wrestled with the other men in the hall until late in the evening.
Then he was standing out in the middle with no one left to challenge him.
While this was happening, the husband just sat there and never went out to
challenge him.

"Hey! Why did that one come anyway,
if he is not playing?" Eagle Man demanded to know.

They started wrestling out there.
They tried to throw each other down.
His hands did not reach all the way around Eagle Man, he was so big.
He wrapped the old woman's pants around him, but they were invisible.
Then Eagle Man rushed towards him as he had done to the others,
in order to slam him down,
but before Eagle Man knew what had happened,
he was thrown over the man's head.
He was thrown down hard against the floor.
He sprang back up,
but to his surprise, he was thrown down to the floor again and again.
The man was trying to kill him.
He kept throwing him down as hard as he could, again and again.
It was very quiet.
The people in the hall were all surprised to see this.
Eagle Man weakly lifted himself off the floor again.
He had almost been killed.
The man had also brought the wolverine skin in with him.
They were all speechless for some time.

Then Eagle Man said, "Everyone leave, except the newcomer."
The man remained in the building as he had been told.
Not one word was spoken as everyone left in fear.
Everyone went out,
while only the one who had come for his wife remained in the house.
After everyone went outside,
he heard Eagle Man bracing the door on the outside.
Eagle Man then blocked the smoke hole with a heavy rock.

Doo', t̥id̥uhtaaldlit.

At'eeylo k'inots'illaah dahoonh. Kk'adaa tilil anohots'iditaadlitseen'.

Dahoon kk'adaa go niltseel lii adaats'ooghadaalitlaakk.

K'its'itlaa, niltseel ats'ildlaa.

Lo'ts'iyuh yah yuh nigit ts'a nodohuditaaldlit, dildlot aahaa.

Dahoon lo'ts'iyuh yah yuh kkunodeenaadlit'i.

Dahoon kk'adaa yoonoogha hoyitaatlkkonh gheelhee.

Kk'adaa yoonoogha hoyolkoŋ dahoon gheel

nodaggu liyee yaats'inoggaatlk'aghadeenaadlininh.

Yooduhts'inh nitlaats'ilkkooyh, nitlaats'ilkkooyh.

Yooyagga ts'uhneel'aanh.

Dahoon lo'ts'iyuh kk'adaa k'ideeteey duhuditaalnee'.

Yah yuh nots'ahuditaatlggooti.

Yooduhts'a go t̥'ogho ts'eetodzuyh,

ts'a kk'ohootaafilit gheelhee.

Kk'adaa go yonee hugooy t̥'ogha hut'inots'idinolt'i, go neeltseel.

Go yuh ts'ahoottseenh dinh go ts'uhuditlggoot aahaa.

Kk'adaa yonee eet bakk'a dots'idineedibits.

Gina, k'ulgaal dinaats'it̥yi.

Kk'adaa koon liyee dodagga, kk'adaa koon yoo'oos'in'.



Doo', the night was passing.
Meanwhile, Eagle Man was turning himself into an eagle.
The man wrapped himself in the wet wolverine skin.
He turned into an animal, a wolverine.
The whole place was then filled with noise, the sound of its growling.
It ran around in circles inside the house.
Daylight was coming.
Just as daylight broke,
the rock was suddenly lifted off the smoke hole.
The eagle was up at the smoke hole peering down and looking around, pointing
its head this way and that way.
He was peering down.
The noise intensified.
The wolverine had been chewing on the logs. The house was all chewed up.
The eagle was getting ready to jump down
and grab the wolverine.
Just then, the wolverine jumped up behind the rafters
into a place it had chewed out.

The eagle flew right past the wolverine.
It seemed hopeless as the wolverine almost grabbed the eagle.
The eagle flew out of the smoke hole, and then back in again.



Kk'adaa t'ogho lo'ts'iyuh nonee ts'onaalt'it,
 eenh yuh nigit ts'iyuh duhutaalt'aan'.
 Dahoon gheel huk'a donots'idineeghalt'it.
 Dahoon naa' ts'iyuh dinaakkaats'uhdaaneeggot.
 Doo', nots'olt'it.
 Kk'adaa needinaats'ineeggot.
 Yuh ts'agheehon' gheelhee go niltseel eenee' lonh.
 Kk'adaa k'ikoodla yaan' hoolaanh.
 Ts'uh gheel kk'adaa naa'an dinaa anots'ilidlaat.

Kk'adaa tleenots'eet'ots go niltseel lii diye nozagheelkool,
 go tsook'aal kkaatseey koonh.
 Kk'adaa lo'ts'iyuh yootlee kk'adaa solt'in een yuhts'a ts'a t'eets'il'ots.
 Yoo'oo yah solt'in kkaa ghuh hadots'inee'ots.
 Lo'ts'iyuh da'ot naa'atlyit.
 Lo'ts'iyuh da'ot ghuh taaltsaah ba'ot koon yuh taaltsaah,
 yisots'eey aahaa.

Huyit hun, "No'o yuhkkun' kuskukano huyeets'aanohonuh'oyh, yuhuhnee,"
 solt'in kkaa aaznee.
 Naa'an t'aanh.
 Solt'in kkaa yoo'oo kuskukano hadoneedaatl.
 Huyit doogha hun koon k'ikoodla yaan' habakkun' koodla yaan' hoolaanh
 gheelhee.
 Naangga huts'a lo'ts'iyuh k'odinee yeedohudagheelit.
 Dohudnee, tsah aahaa.

Lo'ts'iyuh go kkaayah ditlikts'a yuh,
 "Yindinaa'eeldlee' haanh ant'aa nughunee.
 Baadinh dohutoneel go diyeeloghee?" ts'idnee gheelhee.

Kk'adaa yuh, "Nugh doyonh kk'aatl'o neenonuhhtaayh.
 Doyonh kk'aatl'o todo'.
 Dibaa dinaaghu kk'otodiniyh eenhdinh?" yinhadeeneeyh gheelhee.
 Kk'adaa lo'ts'iyuh hayidodiheeyaa.

Ts'uh "Ginaa go ees seek'uh huts'inh dist'aanh da hoolaanh.
 Eenhda huyit t'aa nugh zee ginee aahaa nok'odaghaak eehu,
 eeydee hooldlee hee?" nee gheelhee.

It headed right for the wolverine,
 but the wolverine flew into action.
 The eagle was flying right over the wolverine again
 when the wolverine struck and ripped out its insides.
Doo', the eagle fell to the floor.
 The wolverine tore it up.
 Then it must have eaten it, being a wolverine.
 Only some feathers remained.
 Then the wolverine became a human again and went back outside.

He went back outside and put the wolverine skin in a bag
 along with the old woman's pants.
 Then he went straight down to the women.
 He went into the house where the women were.
 He embraced his wife.
 Both he and his wife began to cry
 with happiness.

He told the wives of Eagle Man, "Your husband over there told you to clean up
 the hall."
 They rushed out.
 When the women went over to the hall,
 some feathers were all that they found of their husband.
 Soon the man and his wife heard them crying back at the hall.
 The place was filled with the sound of crying.

Everyone in the village was worried.
 "That man is going to starve us, having killed our provider.
 What will we do without the one whom he has killed?" they said.

"Let him replace our chief.
 He will be our chief.
 Who else will work for us?" everyone was saying.
 They would not stop pleading with him to be chief.

"I cannot do that because I already have a home from which I have come.
 Even though I will not stay, and I may not catch anything,
 why don't you let me have that?" he said.

Kk'adaa bidziyh lii neelt'okeey nit'aaghadaalakkon gheel bugh
hadonots'inaalyohee.

At'eeyto haat t'ool.

Kk'adaa an saal'ots.

Huyi hun yoogha bidziyh nots'eedaghaanh.

"Yee! Dont'aa nugh dinaa bit'o hooghee'o' kk'a kk'ohoo'oyh," beeznee.

"Eeydee kk'aat'o neenotoltaa," haynee.

"Ginaa! Haahaa ghusdo' ts'ahadinh,

go ees kk'adaa haanozeetot'ustl," nee gheelhee.

Ts'uh haahaa koon neellotts'a hoodo' ts'a hadeenh.

Kk'adaa heenotaal dahugh ggastl haadinaaneetonh.

Kk'odahun' ts'aahaneelit huyi

go zo ggastl deenaalgha lonh,

ts'a hogho kk'adaa haanaahadeet'ots.

Kk'adaa yoogh tida hatoli da huts'a ho'ustl dahoon,

to go diyh habugh dondoyh.

Eeydee nu'un'alk'inh eeydee kaa tida halik tida halik.

Ggastl deetinghuyhtl ts'a hogho nohot'ustl.

Ggastl haahadinteeyh ggastl haahadinteeyh.

Kk'adaa hun hudigaal gheel huts'inh dahat'aanh da noheet'ots.



They brought him caribou skins which were sewn together, butt to butt.
Apparently that had been Eagle Man's pack rope.
The man went out hunting
and carried home caribou.

The people said, "Oh, he does just what our great chief used to do.
Let him replace our chief," they said.

"No, I cannot stay here.
We are going to leave now," he said,
since they could not stay very long.⁶

Before they went to bed, he leaned the cane against something.
When they woke up in the morning,
the cane had fallen over,
and they left, going in the direction toward which it was pointing.
Just as before, whenever they came to a place where they were to spend the night,
a spruce grouse landed in the tree for them.
Again and again he would shoot it down, and they would spend the night,
sustained by it.
They continued to follow the cane.
Every night they would lean the cane against something, again and again.
Then, finally, they came back to the place where they were from.



6. He and his wife had to return the old woman's things.

Go hanaay doggu doldoy yaan' nagheel'aan' dinh kk'adaa noheet'ots.

Kk'adaa tleenots'eeltuh.

"Anaa baasee' go ees sa'ot no'oolsneek," nee gheelhee.

Kk'adaa go yideeloy yit'onogheelo.

Kk'adaa eeyit ha'ota go adi tida naaghadilik da tida nohodilit.

Kk'odahun' ts'aahaneelit

ts'a do'o yah hokko nohula'aanh.

Huyit do'o zo yah hukkalaa.

At'eeylo go tsook'aal diyah nohutaatidokk.

Da kk'adaa lo'ts'iyuh neelyit saahadilts'eeyh ts'a kk'adaa t'ogho neelyit
naahataaldo'.

Go da'ot no'oolneek ts'uh.

Go daats'a hagma'an baahaa sohudeelt'eey kkaa hayugh nohulnik.

Baahaa nila adaak'its'idinaallaayh.

At'aght huydo hutaaldit yeenslinh da huyh ghon' naatlggus.

They had come back to the place where he had seen the spokesperson.

The girl rushed out as before.

He said, "Thank you very much. I got my wife back."

He then returned the old woman's things.

They spent the night nearby, where he had stayed before.

In the morning, when they awoke,
he looked over at where the house had been.

The house was gone.

Apparently the old woman had made her house disappear.

They were very happy to be back together again.

He was very happy to have his wife back.

Because of the power of this story, people used to tell it to each other when they
were having hard times.

By telling it, we feel encouraged.

I thought the winter had just begun and now I've chewed off part of it.

Part 2
Raven

The Great Raven, Dotson' Sa, is respected because of his power, and laughed at because of his antics. Richard Nelson, in *Make Prayers to the Raven* (1983) describes Raven as "God in a clown's suit." Raven's actions are often both predictable and outrageous. Sometimes, however, his behavior is complex and serious. He is usually motivated by gluttony (lechery is a distant second), but the effects of his actions are often profound. The people in these stories usually see through Raven's deceptions, but they say and do nothing because they fear his great power. As we hear or read stories about Raven, we may find his self-serving actions shocking or amusing, but we cannot help but be awed by a character who is so complex, yet so predictable.

We cannot accuse Raven of being vain about his appearance—he always wears plain black. He does not need fancy attire because he charms people with his wits. He is true to character when, in two stories of this collection, he refuses offerings of fancy clothing in favor of his predominant obsession, food. Raven is not likely to be found in a marten-skin parka. In one story, his coat is described as an old, torn, rabbit skin.

Raven's disguises, however, are often elaborate. In one of the stories in *Sitsiy Yugh Noholnik Ts'in'*, Catherine Attla's first volume of *kk'adonts'idnee*, Raven disguises himself as a rich man by wearing rotted birch logs temporarily changed into beautiful clothing. In the present volume, he disguises himself as a girl in puberty and as the son of a cannibal mother.

In his ruses, Raven is always careful to anticipate problems and, sometimes literally, to cover his tail. His deceptions are both oral and physical. In one story, Raven complains to a father bear that the bear's fish weir has holes in it, holes that let fish escape, causing Raven to have to work too hard in processing the fish. Before encountering the bears, Raven rubs a dead fish on his canoe, leaving fish scent to make his story seem credible. In another story, by not only claiming to have the same name as a cannibal, but also by having a fake dish of human ears behind him in his canoe, Raven convinces the water cannibal that he, too, is a cannibal. The cannibal has no choice but to believe Raven and accept him as his "special friend."

Often, Raven's actions are shamefully self-serving. At times, however, he helps people. In two of the four Raven stories in this volume, people implore Raven to rescue them, and in both cases he does. The other two stories begin with deception and end in Raven's death. Raven cannot die in silence, however. In one story, even though he is completely helpless, he bestows a name on the pit into

which he falls. In the other story, he wills the people to fight over his dead body, he causes a girl who did not want to marry him to hang herself because she did not get any of his feathers, and he creates a flood to kill all of the people. It is easy to see why people fear his power.

As befits a powerful man, Raven has more than one wife, and he often tries to marry even more women. Because of his power, people are afraid to refuse his proposals. We see this in the story of how he killed the whale, as well as in the story "K'itl'inbaalots'ik" in Part 4 of this volume. The story of Raven's abduction of a young girl is different, however. He does not ask for her—he takes her. He also is uncharacteristically attached to her. After she has been rescued, he becomes obsessed with finding her again.

One of the stories in this section, the story of how Raven killed the whale, exemplifies the structural difference between Athabaskan and European-American stories. To people accustomed to the European-American tradition, Athabaskan stories seem to contain extra parts. These readers may expect the story of the whale to end when Raven returns to the village. To an Athabaskan, however, the story would be incomplete if it ended there. The story must continue with Raven's marriage to the girl, the mink's revenge, and the mourning of the trees—all part of the same story.

Raven is commonly labeled a "trickster" by non-Athabaskans. While this label and others like it ("hero," for example) may be useful to some folklorists and to people interested in archetypes, it is too shallow to adequately describe the Koyukon character. If we look at trickster stories throughout North America, we see that the tricksters in some traditions are stupid, while those in other traditions are clever. The tricksters of some traditions survive on dumb luck, while those in other traditions are conniving. Raven's character combines these elements with some that are uniquely his. In our search for universals we should keep in mind that stories are interesting not only in how they are alike, but also in how they differ.

Bibaats'a K'inohoolit Yiłneeyee

The Baby Who, According to
His Aunt, Resembled His Uncle



Yagga gheel ts'uhut'aanh
 dagheel yoogh saanlaaghadoh neek'ineekkaan,
 go kk'adaa hutlinh ghun tolniyh dinh.
 Lo'ts'iyuh huts'a dinaa didiyoh gheelhee.
 Lo'ts'iyuh dinaa hoolaan.
 Yoogh lo'ts'iyuh lookk'a kk'aa haheenaatiniyh.
 Diye k'ildogh huzon-aa.

Kk'adaa gheel lo'ts'iyuh k'idineedizeen'
 ts'uh yoogh geega gheel hahonee.
 "Tseek'aal ghu neelts'a nohutuhlaa kk'odee ees k'idonohu'oyh," hadnee gheelhee.
 Kk'adaa nidaahayoodetodakkunh dahugh deelay hayugh neelts'a notaaldlo.
 Huyil gheel, "Tseek'aal, kk'odeelo da'eent'aa?" haynee gheelhee.
 Dahoon gheel deelay hayugh hadoneelo.

"See zo biyee dotaaghst'aa' go deelay duhl'aanee?
 See zo nidaats'a hohaa ghataaghsno' ts'a biyee taaghsitl'oo?" ts'idnee gheelhee.
 "Sinok'uhlonh," ts'idnee.

Kk'adaa gheel, "Tseek'aal didnee.
 Tseek'aal anok'uhlonh.
 Bugh neelts'inok'ituhlkoot," hadnee gheelhee.
 Kk'adaa lo'ts'iyuh yoogh laggun t'odla yil yoogh geega,
 ginee eey yoogh baaba, nilaan ggunh,
 neelts'inaahataatlkoot.
 Kk'adaa eeydee hayugh hadoneelo.
 Lo'ts'iyuh kk'adaa hal nok'its'eenaatdon' gheelhee.

Yeekk'a nohutaaldlit.
 Kk'adaa yoogh ts'inaaltaanh.
 Yoogh nik'its'ahoonaalghunh gheelhee.
 Naaltaanh sits'ooditonee' nee dahughunh.
 Kk'adaa doogh k'uhudineedzit.
 Kk'adaa daggadaanots'eelneek dotlin nukku'uzee'ots.

In the time very long ago
some people had gone to fish camp,
where they were going to cut fish to dry.
A lot of people were there.
There were many people.
The fishing was very poor.
Very few fish were being caught in the fishnets and fish traps.

The berries had ripened,
so they were living on berries.
Someone said, "Let's take a collection for Grandfather; he may be able to save the
people once again."¹
To ask for his help, they took up a collection of clothing.
They said, "Grandfather, how about doing something again?"
Saying this, they brought all the clothing to him.

"How do you expect even me to survive to wear these clothes?
How can even I live to wear these things?" he said.
"Feed me, as you usually do," he said.

"Grandfather has spoken.
Let's feed Grandfather.
Let's make a collection of food for him," they said.
A few pieces of dried fish, some berries,
some other kinds of food, and dried meat,
they gathered it all together.
Then they took it into his house.
He gorged himself on it, as usual.

Another night began.
He had gone to bed,
pretending to sleep
so people would think that he had gone to bed and was sleeping.
Everyone had gone to bed.
Then he quietly got up and went down the river bank.

1. Raven is always addressed as "Grandfather."

Doogh tobaan yuh beedoy huts'a didiyoh.
 T'ee'gho beedoy zoo' gheel ts'oolneek.
 Hots'aghaadlineek, ts'uh haazeekkaan.
 Han donoo' haats'ineekkaan.

Yoogh ts'okkaał, ts'okkaał.
 Huił nonggu hun ts'ibaa hoolaanh dagheel neeghots'ineekkaan.
 Donggu kk'adaa ts'ibaa ta kk'osaał'ots.
 Ts'ibaa dzaah ts'oongheet'aa---n'.
 Kk'adaa notlin ts'aanots'eet'ots.
 Kk'adaa k'eesaalkk'ask, k'eesaalkk'ask.
 T'ogho yuh dzaah dogholkuh gheel gheekk'usgee.
 Kk'adaa ggastł nits'aghanaalneek.
 "Dont'aa nik'iyuh ggastł kuh zoo' bisok'ilt'aagh a'aldlaagha," ts'iyineelin.
 Bits'a ts'inaadlits'itł.
 Kk'adaa neelkk'aa nodootłts'oolneek.
 Huił t'ogho ggastł zoo' aldlaat.
 Lo'ts'iyuh bisok'ilt'aah.
 Dzaah eenee' lonh.



There were many canoes down on the beach.
He picked out one of the nicest canoes.
He got his things ready and left.
He left, paddling upriver.

He paddled and paddled.
Then he landed at a place where there was a big stand of spruce trees along the bank.
He walked around back in the woods, among the spruce trees, and gathered a lot of pitch.
Then he came back out of the woods to the riverbank.
He chewed and chewed the pitch.
He made a big wad of chewing gum and shaped it into a spear.
He wished, "May it become a big spear, glistening in the sunlight."
He closed his eyes while making this wish.
Then he opened his eyes again.
It had become a beautiful spear.
It was glistening in the sunlight.
What do you expect? It was spruce pitch.



Kk'adaa koon t'ee, t'ee koon k'its'akk'ask, k'its'akk'ask.
 Kk'adaa koon dzaah kuh nots'it'tseenh.
 Kk'adaa ninots'aghanaalneek.
 Lo'ts'iyuh ggastl kk'a dits'eeloh gheelhee.
 Kk'adaa koon bits'a ts'inaadlits'itl,
 dahoon gheel, "Dont'aa nik'iyuh ggastl yuh yoogh bisok'it't'aagh kk'a
 da'amaagha," ts'iyineelinh.
 Kk'adaa neelkk'aa nodootlts'oolineek
 Huyil t'ogho yuh ggastl zoo' aldlaat.
 Lo'ts'iyuh bisok'it't'aah.

Kk'adaa haanozeedakkaanh.
 Nonla neelk'ots'in beedoy t'inzaaltiyh.
 Lo'ts'iyuh nidaats'a koonh, ggastl lo koon taadla'o.
 Kk'adaa ts'okkaa, ts'okkaa.
 Huyil donggu hun lookk'a yoogh doltlon neeghotoyeeneeltaanh lon
 gheel koon saatl'aanh.
 Eeydee koon ts'oolneek ts'iyee hats'agheeggas, yuh ts'iyee yineehughee'onh.

Kk'adaa gheel nonoo' ts'okkaa.
 Kk'adaa donee hun nohooltseen',
 go hokko duhut'aanh ts'in'.
 Donoo' eet huts'a ts'okkaa.
 Notlee neeghots'ineekkaan.
 Go yuh nohooltseen' da huk'al yuh neeghots'ineekkaan gheelhee.

"Ha! Abaa abaaya' go lo t'ogho hoozonh ts'a dahoonlinh da go dahoonlinh
 dinh?
 Kk'adaa t'ogho lookk'a aahaa sits'eelaatlghaan'.
 Dotalnee' kkaa dodo kk'adaa t'ogho lookk'a aahaa seelaatlghaan kkaa,"
 ts'idnee gheelhee.

"Koon nidaadin hugh eelaaghee?" ts'idaadiyoh.
 Yoonuhts'a nuk'uzeetaadlitit.

Kk'adaa doogh bakk'a ts'o'ustl
 dahoon gheel hughunkkaazilninh, hughunkkaazilninh.

Still he chewed more gum; he chewed and chewed gum.
 He made another big wad of gum.
 He also shaped that one
 into the form of a spear.
 Then he again closed his eyes to it,
 wishing, "May it become a big spear, glistening in the sunlight."
 He opened his eyes again.
 It had become a beautiful spear,
 glistening in the sunlight.

He again paddled off up the river.
 He put the spears in the canoe so that they stuck up on either side of him.
 They were very beautiful.
 He paddled and paddled along.
 Up on the beach he saw a fish that had died and floated ashore.
 He picked it up and rubbed it all over the inside of his canoe
 so that the inside of his canoe would smell of fish.

He continued to paddle upriver.
 He came to where a weir was built across the river.
 That was what he was looking for.
 He paddled up to it.
 He landed there.
 He landed next to the weir.

"Oh! I'm in pain! I'm so tired. Do you have your weir set up right?
 I'm being killed, there are so many fish downriver.
 Those people down there are killing me with all the hard work of cutting fish,"
 he said.

"Where are the fish getting through?" the other man asked gruffly.
 He rushed down the bank, huffing and puffing.²

Raven followed him into the water
 and kept kicking holes in the weir.

2. Though not explicitly stated, it is understood from the man's actions that he is a brown bear man.

"Ganaa, doogh eesee.
 Dohoot'aa hu doogha?" ts'idnee.
 Doogh zo yuh hughunkkaadilninh hu yuh hugh k'eelaah.

Kk'adaa hugh neennohoolneek.
 Kk'adaa nodaggu tonots'ilt'ots.

Go solt'aanh k'inotaatlneek.
 Lo'ts'iyuh k'inotaalneek hukuh.
 Dahoon gheel doogh ts'inaaldo.
 Dahoon notlee ggastl okko nuk'anozeet'ots.
 Ggastl tonots'idliyo.

"Ganaa, nugh neelot ts'a k'ahoolniy da kk'odaaneeteeyh, gonee.
 Neelghanozeetoditeel," ts'idnee.

T'ogho lo'ts'iyuh diyoodeelnee'aa,
 eenh go yuh lo'ts'iyuh nidaats'a koonh.
 Haggasdla nonaan bits'a nonts'iditaatlghal.
 Go odeek'uh.
 "Dont'aa nik'iyuh deedlit'eeza," ts'oodnee.
 Nonts'a nonts'adagheelghal.
 Daadlit'ees.
 Nidaats'a koonh.
 Kk'adaa go k'eelakk'ee koonh.
 "Nugh ees nodo nagganaa' neelghanonok'idizeetoditeel nee ts'a nits'a
 neeydaaneetonee," ts'idnee.
 "Dont'aa nik'iyuh deedlit'eeza," ts'iyineelinh.
 Nonts'a nonts'adagheelghal, daadlit'ees.

Go eeydee koon soot'a yuh dits'oolnaagha kk'a dahoot'aa dagheel
 bits'inosaatlghal.
 Daggasdla yits'a noditaatlghal.

Kk'adaa nonla eeydahoon k'inaaghaniyhtl.
 Lo'ts'iyuh go nilaana, go lookk'a, lagguna, go geega.
 Lo'ts'iyuh baaba lo koon nikoh.

"Friend, there are some holes here.
Check around here," he said.
Wherever he kicked a hole, the fish would pour through it.

Then he helped the man fix the weir.
They went back up the bank.

The woman began to cook.
She began to cook a big meal.
The man sat down.
Raven had gone back down to get the spears.
He brought the spears back up.

"Friend, sometimes life is short, and I may not live long, so why don't you keep
this one.
Let's trade these," he said.

The man did not want to trade,
but they looked so pretty.
So he threw his own spear across the fire to Raven.
Then it was Raven's turn.
He wished, "May it make a ringing sound."
Raven threw it across,
and it landed with a beautiful ringing noise.
It could not have been any better.
The same was to happen with the other one.
Raven told the man's wife, "Your friend down there sent this one to you. She
wants to exchange it with yours."
"May it make a ringing sound," he wished.
When it landed on the other side, it rang out.

Once again, it looked as if she did not want to make the trade.
But she threw her own spear over to him.

The meal was still cooking over the fire.
There was meat, fish, dried fish, berries...
There was so much food.

Kk'údaa t'ogho nonla lo'ts'iyuh dok'idaaneebaats.
 Kk'údaa yink'aheetaalhon'.
 Lo'ts'iyuh k'its'eenaaldon'.

Go habidinaa' koon hoolaanh.
 Kk'údaa nonla yuh lo'ts'iyuh k'its'inaaldon'.
 Dahoon dotlee hał go hudaalkk'un' da hubaagha
 hał yuh bindinaadeediyhdlee kk'aant'aay.
 At'eeylo koon bindinaadeediyhdlee.
 Tlaa la'on yuh nodinaadakk'ayh.

Kk'údaa yoogh k'agheehon'
 ts'a doogh hadaadlit'ee.
 Kkanaahadilghus gheelhee.
 Yuh go huyil k'its'ineedohdaa'oyh.
 Dahoon lo'ts'a soot'a yuh k'its'a dahayoodnee kk'a daheet'aa gheelhee.
 Een go lo'ts'iyuh huyil k'its'ineedohdaa'oyh.
 Ts'uh kk'údaa gheel k'its'inaaldon'.
 Doogh soot'a yuh haats'inaaneetaanh kk'a dahoot'aa gheelhee.
 Donla yagganh yoz yuh k'inaaldon'



She cooked a lot of food over the fire.
Then they began to eat.
Raven, of course, gorged himself.

The couple had a baby.
Raven ate a big meal.
Over at the edge of the fire
it looked as if there were a killing stone.³
Yes, it was a killing stone.
It was a long rock with a ridge on it.

Raven ate,
and they were sitting around.
They talked.
He distracted them with talk.
He could see that they were suspicious of him,
but he kept talking and talking at them in order to distract them.
He had eaten his fill,
so he was in a reclining position.
The baby had also eaten a big meal.



3. The bear kept a killing stone, a *bindinaadeediyhdlee*, in his camp so that he could throw people onto it to kill them. The practice is in keeping with the bear's natural temperament.

Ts'uh gheel, "Yee! Nugh lo eey nodo bibaats'a nugh k'inohooollit siñnee
yaghodohaghado'olee," nee.

Go hał, Nakk'a dint'aa', sa'ot siñnee nee ts'in', nee.

Dahoon gheel bugh dūhūditaalne', ts'oolneek, go yagganh yoz k'inaaldonee.

Ts'uh gheel hutsokk'a tleekk'a dots'itłtaanh
dahoon gheel yits'iltłik, yits'iltłik gheelhee.

"Dont'aa nik'i yuh eedlidugha," ts'oodnee.

Han koon yuh dinaatleekk'a dliduh.

Doo! Hukk'aa dits'il'aanh ts'a binyidoditseetł.

"Ho! Yagganh yoz ees yoogh ohoozoonh," ts'idnee

dahoon lo'ts'a biyił dagga nits'ilghał.

Donta yuh bindinaadeediyhdlee nodinaadakk'ay yuh nizagheet'akk.

Eet yuh ts'itłtaanh huyoza.

Yilaatłghaanh.

Donts'a go bito' daggadaaneeltsit

ts'uh go ggastł at'aght bits'iyitaaltōn nonts'a yuh yugh deetaalyił.

Baghoghaafiliyh.

Dahoon go uđinh go ggastł bitł'oyoditon haakiyaghadaaneeyil yiyah naatłgok.

Go sołt'aanh koon go bakkun' ggasdla ahoolnah

dahoon neets'idaats'a yuh yeetłkkuyh

huyił nitiłiliyh.

Dzaah anolidlaat.

Doo', go eeydee koon yuh ggastł yah zaatłgok.

Hugheeghonh.

Go huhudeeghunh.

At'eey lo koon ggaagga kuh dlił huggaagga' kkaa lo go diyeeloghee.

Eet yuh han haadohooneeltseen'

ts'uh yuh habidok'ildleedaa.

Dagheel kk'adaa lo'ts'a kk'adaa notłin nuk'k'azee'ots.

He picked up the baby and said, "Oh, so that's the one whose aunt is always saying he resembles someone so much."⁴

Raven meant that his wife was always saying the baby resembled Raven. While speaking endearingly, he picked up the baby, who had eaten a lot. He put him on his stomach and made him jump up and down.

He wished, "May the baby burst and make a mess all over me."
Suddenly, the baby had diarrhea all over him.
Doo'! It made a mess all over, as Raven had willed.

"Hey! What kind of baby is this?" he said,
jumping up with it.
He threw it down on the killing stone.
The little thing lay there dead.
He had killed it.

Its father jumped up
and, grabbing the spear that had been given to him, started to spear Raven.
The spear crumbled against Raven.
Raven planted the butt of the spear that had been given to him into the ground
and impaled the man as he charged.
The woman, seeing that her husband's spear had crumbled,
charged Raven from behind with her spear,
but it crumbled away as well.
It turned back into pitch.
Doo', he impaled her too.
He killed them all.

He had killed them all.
Apparently these were the big animals in the hills, brown bears, that he had done
this to.
The animals had built the weir across the river.
They had not allowed any fish to swim past the weir.

Then Raven went back down the bank

4. The Koyukon word *-baats'a* refers to someone's father's sister or the wife of someone's maternal uncle.

Ts'uh notlee taal'on kk'aa ghu yuh nodo' yuh t'eeekkots'ahaghaalggott.
 Nodo' zo yuh lookk'a yuh kaasilhudaadliduh.
 Yuh lookk'a do'ooghadinolduh gheelhee.

Kk'adaa hutseel yił ditlikts'a yuh k'aahaa seeltohoonee'onh.
 Kk'adaa tonots'ilt'ots.
 Kk'adaa k'eesaalhon'.
 Go ggaagga yił ditlikts'a yuh k'ibaagha neets'inee'ots.
 Kk'adaa t'aa neek'eesoheel dinh.
 Do'oogha dughukkkoda yuh saanh yah huyił lookk'a nigit deelt'aay baagha
 saaldo'.
 Saan k'its'agheehon'.
 Kk'adaa yoogha huyts'in' nohutodakk'ul dido'ots'a gheel,
 hudigaal kk'adaa nodo' neek'onosaalakkaanh.
 Nodo' nots'odakkaal.
 Huyił hun yoodo kk'adaa go huts'inh duhut'aanh dinh,
 nots'eedakkaanh.
 Lo'ts'iyuh go zo yuh dagga donk'ilit'otł.
 Go bakkal dahoon hal kk'adaa k'idohugheelit.

Dagheel go, "Yeey! Yuhseek'aal donaaghadinaah husoo' k'idonohodilit,"
 yinzeeneeyh gheelhee.

Kk'adaa yoogha nots'eedakkaanh.
 "Abaaya! Zeedahu ant'aa go dist'aanh," ts'idnee.
 "Yuh gheel yuh habitseek'aal yoogha dodiyoh daa'
 gheel habeeneekk'aa huditoneelee.
 Adink'isoo' tseek'aal hodee hayineelinh," ts'idnee.
 Kk'adaa, "Nonoogha lo'ts'iyuh dohuslaah hu go yuh seeltonaalsakkaanh hu,"
 ts'idnee.
 "Ahu saahadaalninh, abaa lisaat da
 ees go yuh, go ees ada hukka' neek'intltaa' ts'in'," ts'idnee.
 "Lo'ts'iyuh abaa ghaslaa'," ts'idnee.

Huyił gheel, "Tseek'aal nonggu ees dint'aaninh yeenhooldlit," ts'idnee gheelhee.
 "Yagga saan haadeenkkaanh don huts'inh nonggu ees dinaayeenhulit," ts'idnee
 gheelhee.

and ripped out the place in the weir where the fish trap was.
The water roared through with all the fish.
The fish poured through.

He destroyed everything, including the fish weir.
Then he went back up the bank
and began to gorge himself.
He sat around eating everything, including the animals he had killed.
He was to eat for a long time.
He ate fish from the cache and the smokehouse.
He ate there all summer.
In the fall, just before it turned cold,
he finally started paddling back downriver.
He was paddling downstream.
He neared the place where the camp was
and arrived home.
There were racks full of fish up on the bank.
The people had been saved in his absence.

They said, "Gosh! I wonder what your grandfather did this time to save us."

He had arrived home.
"Oh, I'm sick! I barely made it home," he said.
"If something had happened to their grandfather,
I suppose they would have been happy.
Didn't anybody wonder where I was?" he said.
Then he said, "Why did I have to go so far?
I went far away and then I got sick.
I was sick in bed all this time," he said.
He said, "I was really sick."

Then someone said, "Grandfather, you-know-who is angry back there.
He's been angry all summer, ever since you left."

Ts'uh kk'adaa go notsaghaɫdlitseenh.
 Ts'uh haɫs'in' tɫidaaɫ hoolaanh dahoon gheel naangga teek'ots'inee'ots.
 Doogh gheel hun dinaaɫakk'az ts'ootinaalt'aan'.
 Dinaaɫakk'az ts'oongheet'aan'.
 Notɫin ts'aanosaaɫ'ots.
 Kk'adaa ts'aanots'eet'ots.
 Ts'uh do'o go yah go dinaah biyeehulidinh lido,
 dagheel hadots'inee'ots, tɫidaaɫ.
 Donee go hun biɫniltinh.
 Go dinaaɫakk'aza neeyinaaneeltɫiza yuh yilo gheelduh.
 Dahoon, "Hu! Dont'aaninh go koon biyeehulit beezneeninh?"
 nee dahoon dinaaɫakk'aza yilo gheelduh.

Uhts'a hagma'an haɫ doogha hu oda haɫ k'iyiɫonaa beeznee go dinaaɫakk'aza.
 At'eeyɫo hulzinh dinaa ɫo go dint'aayee.
 Ts'uh go yoonnee boogha kkaa ts'agheeghonh ts'a huk'aa'eelneek ts'a ɫo go
 biyeehulit.
 At'aghɫ huydo hutaaldlit yeenslinh da huyh ghon' naaltɫgus.

It was the part of summer when it was dark in the evening.
 That evening he went back in the woods in the dark.
 He began to pick cranberries.
 He picked some cranberries
 and started to come back out of the woods.
 Then he came back out
 and went over to the house where the man who was angry lived.
 He went inside. It was dark.
 The man was back against the wall, sleeping.
 He poured smashed cranberries into the man's mouth.
 "Hey! Why is the one they told me about angry?"
 he said, pouring the cranberries into his mouth.

That is why, to this day, bears do not eat cranberries.
 Evidently it was a black bear man.
 He was angry because it was his older brother and family that had been killed
 upriver.⁵
 I thought the winter had just begun and now I've chewed off part of it.

5. The relationship of animals of the same species or genus is expressed with kinship terms. In this case, a brown bear is bigger than a black bear, so it is called the black bear's older brother.

Dotson' Sa
Nitsoo Tł'aaghadakkon Laatłghaanee

Great Raven
Who Killed a Water Monster



Yagga gheel ts'uhut'aanh
 dagheel yoogha saanlaaghadoh k'idaadlit'ee.
 Dinaa hoolaanh gheelhee.
 Dagheel yoogh keel gheel an taalkkaan.
 Ahuyit no'eelakkaayaa.
 Ts'uh go yuhu yagga dinaa koon kk'udaa ahu taalkkaan.
 Yokko hoonaat'-aan'.
 Huyit eeydee koon kkala.
 Kk'udaa uhudahataalt'aan'.
 Kk'udaa daaghanaalt'aaninh ghulaa',
 an taalkkaaninh no'eelakkaayaa.

Gheel go ada dahay'neey Dots'on' Sa gheel,
 "Tseek'aal, dohutoneel dahugh eey da'eent'aa?
 Kk'odeelo da'eent'aa," hay'nee.

Yoogh kk'udaa hal deelay hayit'o'oneelaa',
 eenh "Gin laagha? See zo dotaaght'aa' da biyee taaght'oo'ee," ts'idnee.
 Ts'uh gheel, "Sinok'uhlonh," nee.
 Kk'udaa hal baaba yaan' kk'aa didnee gheelhee.

"Tseekaal ghu neelts'a nok'ituhlkoot," hadnee.
 Kk'udaa yoogha hayugh neelts'a nok'itaatlkoot.

Yoogha t'aanh haadeetaalkkaan t'aanh
 nonaan nosidiyht' hu.
 Nonaan noneekkaan.
 Go hun totleelaggas, go tots'idiyht' lonh dinh.

Kk'udaa yoogh neeltugh k'itaaltonh.
 Kk'udaa aangga neeltugh k'oteel huyit do'oogha ts'ibaa kuh hoolaanh.
 Gheel ts'ibaa k'idzaagga gheel ditaat'-aanee.
 Dzaah gheekk'usk.
 Ts'uh beedoy kk'a ninoyaghanaaldzaakk.
 Ts'uh yits'a naadlits'it' dahoon, "Dont'aa nik'i beedoy kuh a'aldlaagha,"
 ts'oodnee.

In the time very long ago
some people were staying at fish camp.
There were a lot of people.
A young man had gone out hunting in a canoe.
He had not returned.
Another man went out in the same direction
to look for him.
He too disappeared.
One by one, others did the same.
I do not know how many people did that.
They would go out and never return.

Once again, the remaining people went to the Great Raven, the one they usually
appealed to for help.
"Grandfather, what are we going to do?
Can you help us again?" they asked him.

They tried to bring him clothes as an offering,
but he said, "What good are they? How can I be expected to live to wear them?
Feed me," he said.
Once again, all he wanted was food.

They said, "Take up a collection of food for Grandfather."
They took up a collection of food for him.

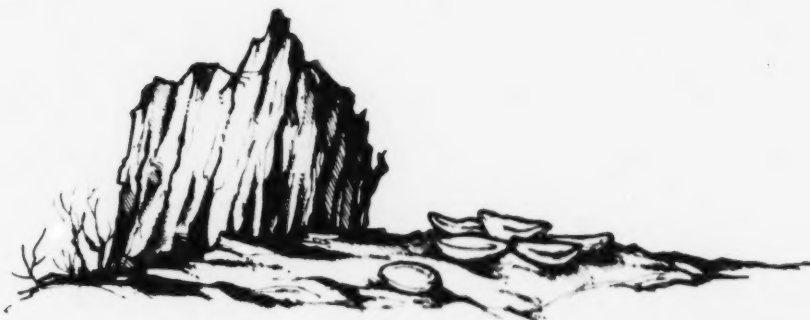
The people saw him getting ready to leave,
going in the same direction the others had gone.
He paddled across the river.
There was a well-worn path where they had gone up the bank.

He began to carry his canoe over the portage.
He went back into the woods to a place where there were big spruce trees.
He gathered a lot of pitch from the trees.
He chewed the pitch
and shaped it into the form of a canoe.
Facing it, he closed his eyes and wished, "May it become a big canoe."

Neelkk'aa nodootl'-oolineek huyil beedoy kuh aldlaat.
 Ts'uh kk'adaa koon dzaah naaghadakk'usk.
 Yuh t'ok kk'a niyaghanaalneek.
 T'ok kk'a diyeeloh.
 Ts'uh do'oogha nin' dzagha git eeydee biyee ts'agheelo.
 Bits'a ts'inaadlits'itl.
 "Dont'aa nik'i dinaa dzagha k'aant'aa ts'a biyee yeeldlo'aa," yineelin.
 Neelkk'aa nodootl'-oolineek huyil t'ok dinaa dzagh kk'aant'aay biyee lidoyee
 aldlaat.
 Kk'adaa nongga hak'ideetonh.
 Go hun binh kuh daal'onh.
 Eet kk'adaa hak'eezeetonh.
 Nonla neek'otaalkkaan
 dahoon gheel, "Taahlusga siteelnaaghaa', taahlusga siteelnaaghaa'," ts'idnee.
 Dahoon ts'okkaa.

Huyil biyil too k'eetaalt'ok.
 Naayagga yuh biyil too k'eet'ok gheelhee.
 "Haa! Eenaa', t'aas, 'Neeltaaluhla'aanh daa' neeltaanh oohdilaa', nee," daadiyoh.
 Do'o hun koon yuh bakk'al too yeets'a hots'olkk'aayh, beedoy yeet.

Kk'adaa do'o bakk'al ts'idlitonh, dinaa kuh.
 "Anaa sitlaanh, go lo dosaahoodagheel'aanh ts'a gonh," ts'iditaalne'.
 Dahoon soot'a yuh k'its'a dahoot'aa kk'a dahoot'aa.
 Bits'inligit gheelhee.



When he opened his eyes, it had become a big canoe.
 Then he chewed some more pitch
 and shaped it into the form of a dish.
 He made it into a dish.
 Then he picked some mushrooms growing on dead trees.
 Facing them, he closed his eyes.
 He thought, "May these become like a dish of human ears."
 When he opened his eyes, they had become like a dish of human ears.
 He carried his canoe back to the lake.
 There was a big lake there.
 He carried his canoe to it
 and paddled out to the middle,
 chanting, "Swallow me, enveloping water thing; swallow me, enveloping water
 thing."
 He was paddling along.

Suddenly, a whirlpool began to spin around him,
 and he began to go down as it spun.
 He shouted, "Hey! My mother said, 'If you should ever see each other, you should
 become special friends.'"
 Then someone glided up out of the water beside him in a canoe.

A very big man was sitting in a canoe beside him.
 Raven said, "Oh, my dear friend, what a coincidence that you should come up
 right beside me."
 The man looked cautiously at him.
 He was very wary of him.



"Eenaa' t'aasee, 'Nagganaa' yił neeltaaluhla'aanh daa' neeltaanh tohdilaa,'
siłnee," nee gheelhee.

Yiyił nodohudnolliyhł.

Dahoon teey dodilnee'aa.

Huyił hunda, "Go eenaa' yok'aal kk'ok'iditiłkkoyh ta hał bitł'aaghadakkon
no'atłkik bitł'aaghadakkon no'atłkik," ts'idnee.

"Dahagha'an hał, 'Dont'aa nik'i yuh Nitsoo Tł'aaghadakkon biziłneey nugh
dit'aanee,' siłnee," nee.

Huyił, "Hu daahayłneey koon sa'ooza'!" ts'idnee.

"Anaa sitlaanh, anaa sitlaanh,
go ło neel'anodinaa'oolzee," ditaalnee'
ditaalnee' dahoon yinee huneel'aanh.

Huyił hun yoo'oo hun t'ok yee hun dinaa dzagha hun dinee atłkkonh.
At'eeyło bibaaba'.

"Eey sitlaanh doghut'aa' hu,
udinhk'i k'idzagha dinee atłkkonee," ts'idnee.

Ts'a hogho yoo'oos'a ts'ineel'aanh.
Huyił do'o hun odeek'uh dinaa dzagha.
Ts'uh kk'adaa yaaneedligidaa.
"Go ło sakk'a dit'aanee," yoodnee gheelhee.

Huyił hun, "Beedoy neelghanosoditeel," yiditaalnee'.
Kk'adaa, "Nugh neelghanok'eesoditeel," yiłnee.
Soot'a oda dint'aa eenh t'ogho diyoodneelnee'aa.
Eenh go yuh hodaa dibiyidiłnee'aa.
Ts'uh ło'ts'iyuh yidodee'o gheelhee.
Kk'adaa dughłnaagha dagheel, "Oho'," nee.

Kk'adaa neeghots'ineekkaanh,
go beedoy neelghanosoditeel nee dahughanh.
Kk'adaa no'o odeek'uh bakk'al neeghoyeeneekkaanh.
Ts'uh neelghanonok'ahaliłtonh.

Raven said, "My mother told me, 'If you ever see each other, you should become special friends.'"

Raven kept talking to him, trying to distract him.

The man said very little.

Then Raven said, "Whenever my poor old mother would sew, I would take the needle.

For that reason she would tell me, 'We might as well call him Grandmother's Needle,'" he said.

Suddenly the man said, "Oh no! That's my name!"

"My dear friend, my dear friend,

I did not know that we had the same name," said Raven,

while looking into the back of the other man's canoe.

Behind the man was what looked like a dish of human ears.

Apparently they were his food.

"Oh, how well my special friend does!¹

He has a dish of ears behind him, just as I do," Raven said.

The man looked in the back of Raven's canoe
and saw a dish of human ears.

Then he was not wary of him anymore.

He must have thought, "Here's someone like me."

Then Raven said to him, "Let's trade canoes."²

"Let's trade," he told him.

The man didn't seem to want to trade,

but Raven kept pressing him.

He was very persuasive.

So, very reluctantly, the man said, "Yes."

Then Raven beached his canoe,
intending to trade canoes.

The man landed beside him
and they traded canoes.

1. Raven was complimenting him on being a good hunter.

2. When people become special friends, they customarily exchange something.

Kk'adaa nonla neek'onaahataalakkaanh.
 "Sitlaanh, laa'aa k'aal kkaa ha! kk'adaa haditlaanh yi! halda kk'adaa soohaditil'ol.
 Go halda nugh at'aght neeksil'eeyh hadnee ts'a neel'asots'eey aahaa."
 Kk'adaa, "Sitlaanh, soots'iditol'ol," ts'idnee.
 "Tlaa eey dibaa soo' k'ahunonla nok'itol'kkuyh," ts'idnee gheelhee.

Kk'adaa nonla k'ahataat'kkuyh.
 "Ginee eenee' aahaa loyuh sik'ibaaniyh yuh neelot di noghughuyhtl," yineelinh.

Kk'adaa yaghon'ts'a huyaanh' k'it'it'kkuyh.
 Huyil hun, "Sitlaanh, nugh naghon'ts'a huyaanh' nok'it'it'kkuyh di,
 sughu donla leeltonh," yi!nee.
 Kk'adaa uhts'a koon dahataat'aan'.
 "Ha t'ee ni!hu," yi!nee.

"Sitlaanh, tlaa ninh tlaahoo'," yi!nee.
 Nok'itaat'kkuyh.
 Kk'adaa odeek'uh.
 Kk'adaa donla bit'ots'a yot'aan'.
 Donla t'ogho yuh yit'ots'a k'agheef'kkuyh.
 O ts'eenaat'lonh dahoon k'itaadlagha!
 Ahuyil bibeedoy taa'eediliyh.
 Go bik'ibaaniy yuh bineeghee'o.
 Yoonoo' zo too ghadoghaatl.
 Yakk'a ghaldziht; yakk'a ghaldziht.
 Kk'adaa yoonee huk'aat'ot kk'adaa huk'a, yagga daangga t'aanh.

Kk'adaa, at'eeylo go hunotla don eet an tidiyhtna baadineehudilliy lo eet
 hahadeediyht.
 Ts'uh donlugh kitl gh k'aaahatidakkaayh.
 Huyil hun yuh habik'it'it'nah.
 At'eeylo koon k'its'it'ohul'aan.
 Uhts'a dibiyitaaldleen' eenh go yiyil diniyee.
 Go huyil diniyh.

They began to paddle back out towards the center of the lake.
 "My special friend, our ancestors used to play games when they became special friends.

They did this to celebrate meeting for the first time.
 My special friend, we are going to play games," Raven said.
 He said, "We are going to see who can throw spears farther."

Then they began to throw spears from their canoes.
 Raven wished, "May my spear be carried a great distance with power from somewhere."

He kept throwing farther and farther than his friend.
 "I keep throwing farther than you,
 so maybe you should throw from a place in front of me," Raven told him.
 Then they began to do it that way.
 "No, move farther ahead," Raven told him.

"My friend, you go first," Raven said to him.
 The man threw his spear.
 Then it was Raven's turn.
 The man was right in front of him, in his line of sight.
 He threw his spear into the the man's back.
 The man began to yell from pain and he thrashed around.
 At the same time, the canoe crumbled.
 Raven's spear was sticking out of the man's back.
 He dove into the water and the waves showed that he was traveling towards the upper end of the lake.
 Raven paddled and paddled as fast as he could behind him.
 The man came out of the water at the upper end of the lake and went back into the woods.

What had evidently been happening to the hunters who had been disappearing was that they had been coming to that lake.
 They would hunt for moulting ducks out on the lake.
 Then something would swallow them.
 Apparently it was a cannibal.
 It was going to do the same thing to Raven,
 but Raven had stronger medicine power than the cannibal.

Ts'uh kk'udaa aanee t'aanh hogho dinh go kkokk'a too ghadoghaaltt.
Dongu hun koon totleelaggas.

Gheel neeghots'ineekkaan.
Naangga ahu saal'ots.
Huyit do'o hun niteehda hudaalkk'un'.
Gheel kk'udaa k'its'oolaatlt'onh.
Ahuyit hun yoo'oo huts'a hun nidohudilniyh eet'akk.
Adaats'ahadeedaayh eet'akk.

Ts'uh gheel do'o hun naakkalookkuno k'idinh koon eet hukk'al hool'onh.
Eet anhu huyoza.
Eet gheel hadots'inee'ots.
Huyit donee hun tsook'aal hak'idaaneetkool.
Bilozaadlilyh gheelhee, ts'ilaatlghaanh.
At'eeylo koon yoo'oo dinaa baanh k'aala.

Kk'udaa k'eetugha yaghee'uh ts'uh yik'ik'il yee lit'oonh.
Yooyagga neeyeeneeltaanh dahoon yik'ik'il yee lit'oonh.

Ts'iltaan.
Do'ots'a huts'a solt'aanh lo'ts'iyuh k'odinee yit ghahot eet'akk.
"Tsook'aal, nidinaa' ees do'o lo'ts'iyuh nonaadakkuyee.
Do'o ees gina," ts'idnee.

"Eee', anaa sidin'aa'," ts'idnee.
Soot'a tsook'aal kk'a hahok'its'ahadilhaayh.
"Doghoolaah eehu?" beeznee.

"Do'o ees gina," yitnee.

Kk'udaa, "Koyh, tlaa zee eeydee bilaanh neet'oolnaaneelaa.
Ts'uh yoo'oo laal doyaggat tleenaaneehool.
Yoo'oos'a naaneehool," beeznee.

Kk'udaa gheel naa'an t'aanh.
Yuh gheel yuh habahuyo' ada neehudaalninee, go dahabits'oodinee ts'in'.

Raven followed its waves to the end of the lake.
He went to a place where there was a well-worn path going up the bank.

He landed at that place
and followed the trail up the bank and into the woods.
There were fires burning from two houses.
He stopped and listened.
From one of the houses he could hear someone moaning in pain.
He could hear someone's sighs of pain.

There was another house next to it.
They were not too close together.
Raven went inside.
An old woman was lying back against the wall, covered with blankets.
He stabbed her and killed her.
Evidently she was the cannibal's poor old mother.

Quickly he undressed her and put on her clothes.
He hid her and put on her clothes.

He lay down.
Soon he heard a woman come rushing in, crying.
"Grandmother, your child over there barely made it home alive.
It looks serious," she said.

"Oh, my dear child," he replied.
He was imitating the old woman's voice.
"You should try to do something," he told her.

"It looks serious," she told him.

"Grandchild, try putting a rope around his neck.
Run the rope out of the entryway.
Then run it all the way over here," he told her.

She went rushing back outside.
Her thinking and the cannibal's thinking were being impaired by Raven's
medicine power.

Kk'adaa biyił ts'eetinnih.
 Ada biyił ts'eetinnih ts'a zilkk'akk.
 Dinaalik'itaafikił kk'a duhudnee.

Koon koon yoo'oos'a dinohooloh.
 "Tsook'aal, ginaa," yiłnee.

"Eenhda huyił tlaa ahuduhlinh.
 Hündinh ees neetodiyiyhtł," beeznee.

Kk'adaa yuh ts'inaaneek'it.
 Lo'ts'iyuh bilk'its'itłkił.
 Kk'adaa yuh seediyiyhdlaa.
 Do'o huts'a dohudaadiyoh eetł'akk.
 Lo'ts'iyuh k'odinee yee dohadagheelit.
 Kk'adaa yuh yinaaneek'it.
 Yilk'itłkił ts'a yiyił diniyh.
 Dagga daaneeltsit ts'uh kk'adaa nosaadlaghał.

"Hee'! Nugh ees bilk'idinaadliliyh," hadnee.

Nonuhts'a huts'a eetł'akk
 dahoon lo'ts'iyuh t'eenots'iliyo
 yootlee t'aanh beedoy neets'ineetonh da huts'in'.
 Naaghalghaltł dahoon daggaz saay ditilliyh.



Then Raven pulled and slackened the rope repeatedly.
Every time he would pull, there would be a choking noise.
The cannibal was making strangling noises.

Soon the girl came rushing back over.
"Grandmother, he's getting worse," she told him.

"Just leave him the way he is.
His pain just might subside," he told her.

Then he pulled on the rope and he kept it taut.
Then he strangled him to death.
He died.
Suddenly, he heard a clamor.
There was the sound of people crying.
He kept the rope taut.
He knew that he had strangled him to death.
He jumped up and began running home.

"Hey, he's been strangled!" they said.

Raven heard them rushing out the door to get him.
He took off, running
towards where he had left his canoe.
He was running back across the portage, cutting between his legs with a knife.



Tsook'aal kkaatseey biyil deegudza.

Lo'ts'iyuh nots'olghaltl.

Eet hool'onh kk'a dahoot'aa dahoon yootlee beedoy ghū nonots'ot'ots.

Kk'ūdaa nosaadlaghał.

Lo'ts'iyuh kkokk'a nots'oldzil, at'a hoonaal'on.

Neeltugh nok'its'eeditonh.

Yoonaan nonots'eedakkaanh.

Yoogha zee ts'ildo.

Kk'ūdaa, "Lo'ts'iyuh nonts'a ees tonok'oltl'it," ts'idnee.

Halda hut'ots'a hūyaan' hok'aghadolno da ant'aa go binh ghū kkokk'a

habik'ūhdeehon' dinh.

Kk'ūdaa eet daa'an gheel yoogha eet hanaahadeedidiyhtl eenh nozilk'aanh.

Doheelt'aa'aa.

Tseek'aal k'idonok'agheelo.

Beeznee di huk'k'a hūyaan' koon biyil asniyh.

At'aghl hūydo hūtaaldlit yeenslinh hūyh ghon' naaltlgus.

The old woman's pants were too small for him.
He was running along.
It did not take him long to get down to his canoe.
Then he began to hurry home.
He began to paddle back across the lake as fast as he could.

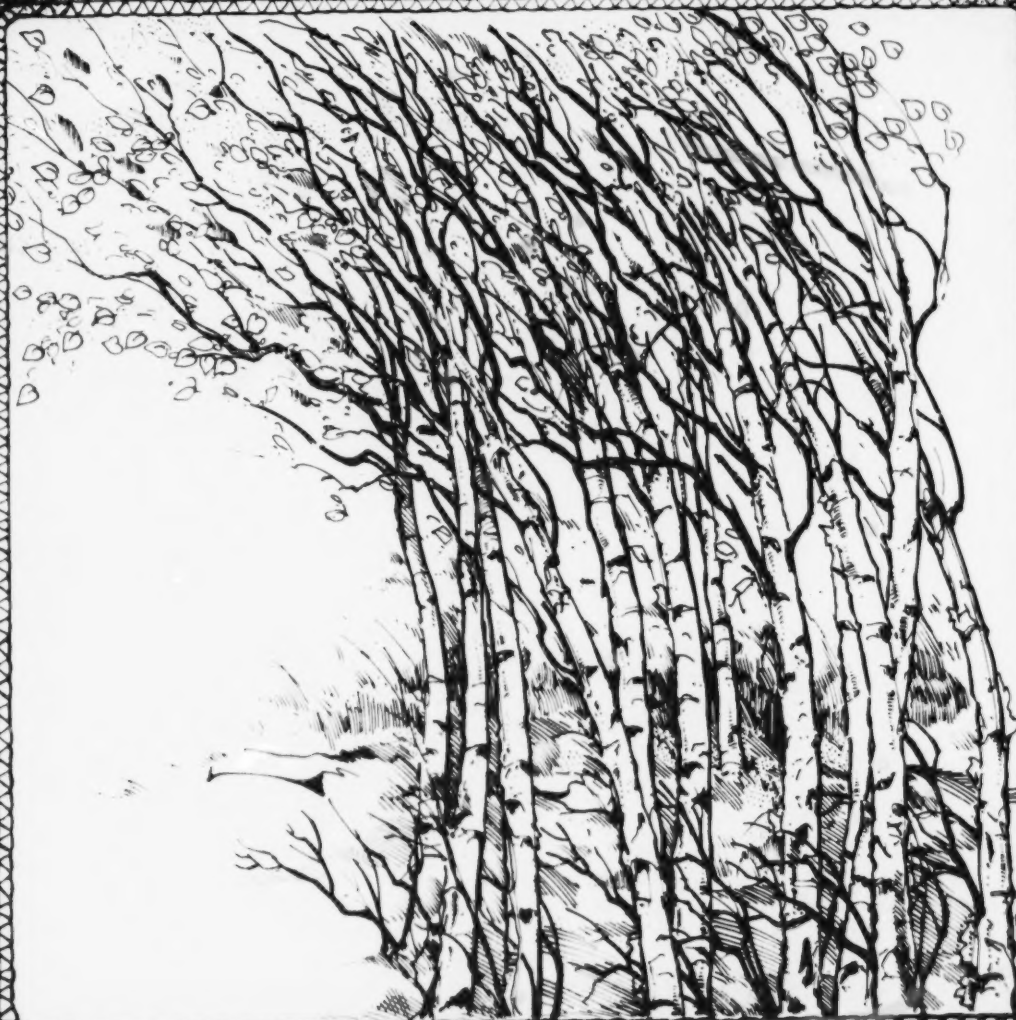
He carried his canoe back out to the river
and paddled back across to the camp.

After he had stayed there awhile,
he said, "There sure are a lot of ducks over in that lake."
The lake was very important to the people, being their source of food.
Something had been eating them there.
After that everything was safe again.
They could hunt at that lake safely.
Once again, Grandfather had saved the people.

That is as far as I know the story.
I thought the winter had just begun and now I've chewed off part of it.

Dotson' Sa Taa'leebaay Laat'ghaanh

Great Raven Killed a Whale



Yagga gheel ts'uhut'aanh
 dagheel yoogh saanlaaghadoh k'idaadliti'ee,
 lo'ts'iyuh dinaa hoolaanh.
 Kk'udaa yoogh hutlinh ghu nilniyh.
 Kk'udaa saanh t'oghots'a
 kk'udaa noolaagha diyee aldoghaa.
 Ts'a gheel yoogh laggun yaan' kk'udaa yinheeheeyh gheelhee.
 Kk'udaa lookk'a aahadeedinah.

Dotson' Sa gheel, "Yoogh t'aa aay'oogha kitl okko kk'otaaghasakkaak da, dibaa
 siyil tookkaa?" nee gheelhee.

Huyil yagga zuhga gheel, "See, Tseek'aal, see!" nee gheelhee.
 "Naa! Nugh leeggunh," beeznee.
 "Nugh sugh'udaa' taaleebaay yaan' zo ant'aa eey hoozoonh ts'a
 kk'ok'aghaalinoyee," nee gheelhee.
 Doo', zuhga "See," dagheenee' eehoo.

Taaleebaay gheel hoghaadlineek.
 Yiyil taalkkaan.
 Doogh an hokkaa.
 Ahuyil yoogh deekk'aatl'on gheel,
 "Donggu gonh ant'aa eey laa'aa k'aal kkaa hanok'ahadeeghalyaak," nee gheelhee.
 Neeghots'ineekkaan.
 "T'aa nooyoogh hudeenlkk'oyh," beeznee.

Hudeetaatlkk'onh t'aanh.
 Dahoon daangga gheel neeltugh saal'ots.
 Huyil k'ikoodla t'on' ts'aanozaalyo.
 "Yee! Kk'udaa hal t'ogho tonot'ok'oditliyh," ts'idnee gheelhee.
 Kk'udaa k'ikoodla yoogh dogheet'aa' ghulaa',
 yoogh huydo dilbagga k'ik'idolghal
 dagheel huts'inh k'ikoodla ts'aanodaalyo.
 Kk'udaa go baaba adeenh.
 Go yoogh laggun adink'a hoolanee'?

In the time very long ago
there were people staying in a fish camp,
many people.
People were fishing.
It was late in the summer,
and they were not catching any more dog salmon.
They were living mostly on dried fish.
They were getting tired of fish.

Great Raven said, "I am going out in a canoe, hunting for moulting ducks, so
who would like to go with me?"

Camp Robber said, "Me, Grandfather, me!"
"Naw, you're too skinny," Raven told him.
"How about my cousin Whale? It's really enjoyable going on a trip with him,"
Raven said.
Doo', Camp Robber said "Me!" but to no avail.

Whale got ready
and left with Raven.
They were paddling along.
Along the cutbank,
Raven said, "Back away from here is a lake where our ancestors used to carry
their canoes now and then."
He beached the canoe.
"How about building a fire here?" he said to Whale.

Whale began to build a fire.
While he did this, Raven went back on the portage to a lake.
A little while later he returned with some feathers.
He said, "Wow! There sure are a lot of ducks back there."
I do not know where he got the feathers from.
Maybe from where something had killed a ptarmigan during the winter.
Anyway, he brought feathers out.
They did not have any food for lunch.
Didn't they at least have some dried fish?

Ts'a ɬo go, "Kk'ɛdaa laa'aa k'aal kkaa gonh tonok'ahadliyaa,
ts'uh kk'ɛdaa hak'ahadeetolyaaɬ dahugh haɬda,
hadakkaa' aanhayidit'ol
hadilt'aal," nee gheelhee.

"Eee! Adink'a abaa nilaan hee?" nee gheelhee go taalēebaay.

"Nideenh, go laa," nee gheelhee.
Dakkaa' t'eedza gheel azagheeltsot,
ts'uh saakk aahaa yuhu notaaltsit.
Ts'uh gheel nonɬa bukkuneek'its'agheeltliyh.
Dotson' koon bakkaalghul tokk'ee yaan' nilaanh koon ts'idnee.
Kk'ɛdaa dahoon nonts'a zeeyuh ts'ildo.
Nonts'a bugh nots'eeltɬuh ts'uh,
"Tɬaa eeyit go laa."
Lo'ts'iyuh hukk'aa da'eelt'aa'aa,
eenh go yaanligit koonh.
Dahoon bakkaa' tɬusga kuh ghaz yuh azagheeltsot.
Saakk aahaa yuhu notaaltsit.
"Nughulaa," nee.
Bakkaa' do'eelt'aa'aa.
Kk'ɛdaa nonɬa yuh go taalēebaay kkaa' ts'inh yuh nohaa'eenaalghaats.
Kk'ɛdaa yoonɬa bakkaa' ts'inh nohaanaghaas.

Yoogh biyil k'its'ineedots'ɛɛdaa'oyh
ts'a yoogh k'its'its'i notēesit'oyh dahoon
go hukk'aa' ggunh yoonaan anonok'its'ityiyɬɬ
Ts'uh nonts'a bits'inh nohaanaghaaz yuh ats'aggas.
Nonɬ yuh haa yaan' nilaanh kk'aant'aa.



"When our ancient ancestors used to land here,
before they would go back to the lake,
they would cut off a piece of their feet
and cook it," said Raven.

"Ouch! Doesn't that hurt?" said Whale.

"No, look," said Raven.

He cut off a piece of his scaly, black foot
and healed the wound with saliva.

He put the foot on a cooking stick and placed it over the fire.

They say that is why ravens have only three toes.

Whale was sitting on the other side of the fire, not doing anything.

Raven rushed over to him and said,

"Look, it isn't going to hurt."

Whale did not want to do it,

but he was afraid of Raven's power,

so he cut off a piece of his big, fat, flabby foot.

He rubbed the wound with his saliva to heal it.

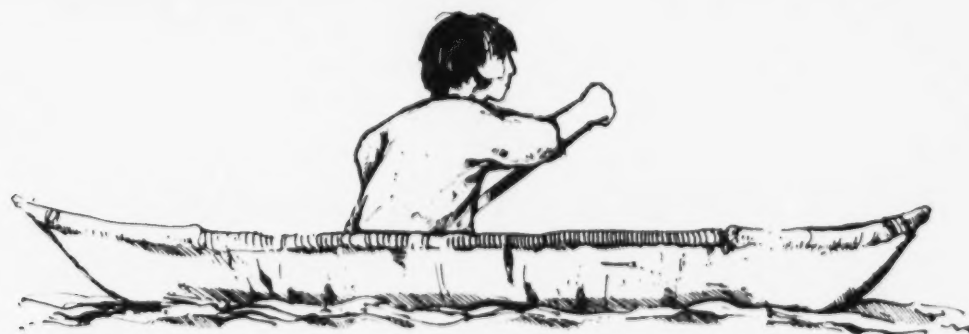
"See," Raven said.

There was nothing wrong with Whale's foot.

They put it over the fire and the grease began to pour off the piece of Whale's foot.

The grease ran off Whale's foot over the fire.

Raven was talking to Whale,
and whenever Whale would turn his head away,
Raven would put the stick with his own bony toe under Whale's toe.
As the oil ran off Whale's foot, Raven would rub his own toe in it
so that it looked as if it were full of its own oil.



"Laa'aa k'aal hał kk'adaa hadakkaa' hadilt'aał, ts'uh 'Hee! Hukkaa' eeneen' lo
sohon', hadnee.

Ts'uh hał hadakkaa' hałda neelghanonaahalyaayh," nee gheelhee.

Diyooldlaagh dagheel, "Oho'," neehee.

Go hadakkaa' hadaadlit'aa ts'uh kk'adaa neelghanonaahayeedliyo.

Lo'ts'iyuh k'akkaa' haa yaan' gheel saalhoney,

dahoon bagganaa' gheel doogh zeeyuh gheel yugh hugheehoney.

Go bugh nilaan kkalaa go yakk'aa da'eet'aa'aa koonh.

Go dagganaa' yuh neel'aaanh eenh lo yakkaa' tohon'.

Kk'adaa doogh go dotson' zo nok'odon'.

Dagheel kk'adaa naangga hak'ahadeetaaltonh.

Dagheel yoonlee zo too hoolaanh.

Dahoon tobaan yuh nokk hoolaanh.

Kk'adaa nonla gheel neek'osaal'ots dahoon gheel,

"Dont'aa nik'i yuh holił tukkadilibeet kk'a dahumaagha," ts'iyineelinh.

Gin ghulaa' yuh hazaalbits.

Ts'uh gheel neek'ots'o'ustł huneets'idlit'ooda.

Noneets'a kk'adaa bakk'a k'its'oditeel.



"After our ancestors would cook their feet, they would say, 'Hey! We can't eat our own feet!'

Then they would exchange their feet," Raven said.

Very reluctantly Whale said, "That would be fine."

They cooked and exchanged their feet,
and Raven feasted on Whale's oily foot,
while his friend, Whale, just pretended to eat.

He did not feel like eating it; he wouldn't have even if it had had meat on it.
How could Whale eat his friend's foot while he was sitting right there?
But Raven had a nice meal.

Then they started carrying their canoes back to the lake.

The lake bed was dry, except way out in the center where there was some water,
so the shoreline was quite large.

Then Raven began to walk out towards the middle of the lake.

He wished, "May floating peat moss appear on the water."

The edge of the land extended over the water.

Raven walked out to the middle of the lake without sinking.

Whale carried his canoe out towards the middle after him.



Kk'adaa yoonla niihu neehanee'ots dahoon gheel,
 "Ee! Gganaa', huneek'eenaalgitlaakk," nee gheelhee.

"Ha! Gganaa', tlaatltaa tlaa yoonla tok'itaaghsteel.
 Go doogh ees hult'oot," ts'idnee.
 Nonla tlaa koon nonl tok'its'iteeyh, ts'a oda.
 Dahoon kk'adaa nonggu dinaatl'in ada neehudolliyhtl, go huneek'its'inoltlaakk
 ts'in'.
 Kk'adaa doo' nonla go tok'its'agheetonh.
 Nonggu bugh neenots'eet'ots.
 Dinaatl'inh ta hukkalaa noyagga yuh huneets'olt'oot.
 Doogh soot'a baghok'ats'agheetaalino' kk'a disaatl-'aan' gheelhee.

"Ha! Gganaa', nidaats'a nik'idiseel'aanh?" yi'nee.
 Doghunaah yuh huneek'its'inolittlaakk.

Dahoon, "Ha! Gganaa' doogh biyah eendolee."
 Doo', nonee naa'ts'a yuh dinaats'eega hots'ingheeggottl.
 Nongga biyil neeghonosaadlaggok. Yoonla zo nots'olt'it.
 Ts'uh naangga biyil neeghonots'eelggok.



When Whale was near the center,
he said, "Hey! Friend, I'm beginning to sink."

"Okay, friend, wait just a minute while I put my canoe into the water out there.
It's somewhat muddy around here," he said.
He took his time putting his canoe into the water,
while Whale's legs were disappearing under the peat moss.
Then Raven finally got his canoe in the water
and went back to Whale.
By then Whale's legs were gone.
Raven circled him and bit at him here and there.

"What are you trying to do to me?" he asked Raven.
What could Whale do? He was stuck.

"Oh, friend, I'm removing excess weight."
He kept doing it, and then he pulled Whale's intestines out.
Raven began to run back to shore with the intestines, and Whale dropped dead.
Raven ran back to the beach



Ts'uh doogh ts'ibaa daadla yah nizinggas dahoon gheel,
 "Yagga don'aa' naahaa huts'ahutooniyh," ts'idnee.

Dahoon gheel huyah nits'idिंगgas gheelhee.

At'eeylo koon huyh laagha.

Dahagha'an gheel go t'ogho yuh baahaa kk'ohoodineeyh tuh,

t'aah aahaa kk'ok'idilkkon' kk'aant'aa,

Go nidik'it ts'in',

ts'ibaa t'aagga', ts'ibaa k'ahuyh.

Nonla bugh neek'onots'eet'ots.

Go zo ts'it'laanh.

Dinaakonh ts'aak'its'ineeggotl eenh lonh.

Kk'adaa k'eesaalhon'.

Lo'ts'iyuh go taaleebaay yuh hutlaan dagholkuh ghanaalaghaz gh nidaats'a
 neek'isaalhon'.

Eet yuh bugh ts'ildo.

Kk'adaa gheel lo'ts'iyuh nidaats'a neehooneelit.

Kk'adaa k'its'uhudeehon'.

Kk'adaa gheel nosaafakkaanh,

eenh gheel go gin yil nots'agheeghudineeyh.

Doogh kk'oyinee'eedileet.

Kk'adaa gheel hun adakk'ots'ahootaadla'onh, adakk'ots'ahootaadla'onh.

Huyil hun huts'eega hots'ingheeggas.

Go kk'eeyh t'ok yee dots'ooghadinaaneeneek.

Kk'adaa eet huk'k'a gheel koon ts'inaalt'ulee.

Kk'adaa huts'ida t'aagga koon ggah lil ts'ida k'il nik'a koon yuh neeneek'il,
 gheel bita ts'ineek'il.

Ts'uh gheel bits'a ts'inaadlits'itl.

"Dont'aa nik'iyuh k'its'eega yuh k'ik'uh yaan' nilaan a'aldlaagha," ts'oodnee
 gheelhee.

Kk'adaa neelkk'aa nodootlts'oolineek.

Huyil hun go hun koon yuh k'its'eega t'ok lakkonh.

Yoogh lo'ts'iyuh k'ik'uh aahaa bita'eelkk'ul gheel t'oyee lakkonh.

Ts'a gheel go koon uhts'a hagma'an bits'eega neeggudza koon beeznee
 eenh go koon ts'ilghon ts'uh go nidaats'a haahaa ts'inool'aan'.

and strung the intestines under some young spruce trees,
 saying, "May you be useful to us in the future."
 He kept dragging them under the trees.
 Apparently he was making tree roots.
 To this day, people use them in sewing.
 They are just like sinew.
 Being very strong,
 they are called spruce tree sinew or spruce tree roots.

He went back out.
 Whale was dead.
 What do you expect? His intestines had been pulled out.
 Then Raven began to eat him.
 He started to eat this big, oily whale.
 He stayed with him a long time.
 A long time passed
 and he ate up everything.

He was getting ready to go home,
 but he did not have any food to take home.
 He sat there thinking.
 Then he worked on his own body for a long time.
 After a while, he began pulling out his own intestines
 and piling them in a birchbark dish.
 He cut them off when he thought he had enough.
 Then he took his blanket, a rabbit-skin blanket that was raggedy enough already,
 and tore pieces from it into the pile of intestines.

Then he shut his eyes while facing it
 and wished, "May these become very fatty intestines of a game animal."
 Then he opened his eyes again.
 There was a dish full of an animal's intestines.
 They were piled in the dish, white with fat.
 It is said that this is why ravens have short intestines,
 but of course we have no way of knowing because we do not kill ravens.

Ts'uh kk'adaa nosaataakkaanh.
Doogh eey dahoon gheel yuh saan hugheelit.
Kk'adaa nots'odakkaaf yoodots'a ts'aanots'eedakkaanh dahoon.

"Sughadaa'a, sughadaa'a dont'aa lo biyil notisakkaal haanh,
Sughadaa'a, sughadaa'a dont'aa lo biyil notisakkaal haanh?"
ts'idnee eetf'akk.
Dahoon kk'adaa dodots'a nots'odakkaaf.

"Hudeeyh! Dinaa bugh hootsininh t'aanh haf biyil an ghataalneek.
Nidaats'a hafda dahafneey dodots'iyee?" hadnee gheelhee.

"A! Sughadaa' no'eedakkaanee?" koon ts'idnee.

Lo'ts'iyuh hayits'a habiyeenhulit
eenh go daahayoolaah?
Kk'adaa yagga boza taahgoodza gheel t'ogho biyeenhooldlit.
Lo'ts'iyuh dil'aa ts'a biyeenhooldlit.

Ts'uh gheel kk'adaa notlee neeghonots'eedakkaanh.
"Hodee, hoy nugh soft'aanh ts'ok'odeelt'a haanh k'ikonh tonohoolyaayh
biduhnee?" ts'idnee.

Go nidaats'a haahaa yuh dahayooghaleen', go hayaanligit, go nuhuldoh.
Ts'uh gheel go soft'aanh dozneey gheel baanh gheel "Notleet nitoogha,"
yiditaalneet'.

Go zee koon ba'ot koon hoolaanh dahoonh bidnaa' kkaa yil.
Kk'adaa yoo'oo go soft'aanh yah lido dagheel hadots'inee'ots.
Donts'a baanh k'aal gheel lidohee, go soft'aanh.
Dahoon yootlee kk'adaa k'ikonh tonotakkonh.
Kk'adaa gheel nonts'a neets'ineekkonh.

Go baanh gheel lo'ts'iyuh, "Anaa baaba," nee.
Ts'a donts'a yugh nee'eeltuh doyilaah ghulaa' huyil,
"Sidnaa', nidaats'a daaligit ts'a gonh?" nee gheelhee.
Daaligeet.

Then he began to paddle back home.
The whole summer had passed.
Then he went upriver, across to the fish camp.

"My cousin, my cousin, why didn't I come home with him in the canoe?
My cousin, my cousin, why didn't I come home with him in the canoe?"
they heard him sing.
He was singing this as he paddled back upstream approaching the camp.

"Hey! Someone we love very dearly went out hunting with him.
What is the one who is coming back from downriver talking about?" they said.

"Oh, did my cousin come home?" he asked.

The people were very angry with him, realizing what had happened,
but what could they do?
Then his nephew, Mink, got very angry.
He became very angry with his uncle.

Raven landed down on the beach
and said, "Where is that young girl who doesn't want to marry just anyone? Tell
her to come and get this stomach."

People did not like to refuse his requests because they were afraid of him. He
could do tricks with his medicine power.
The mother of the girl said to her, "Hurry! Do what he says."
Raven had asked for her even though he already had wives and children.
Then he went over to the house where the girl was living.
The girl's mother was across the room.
The girl had gone down and brought this dish back to the house
and set it down.

Her mother said, "Oh, good. Food,"
and rushed over to it and said suddenly,
"My child, why does it smell like this?"
It had a strong odor.¹

1. The mother's question implies that the food smells like human waste, which has a stronger odor than animal waste. Raven was in human form when he pulled out his own intestines.

Dagheel gheel koon k'izeet'onh.

"Nugh nonh nughudonaanh, 'bikonh hooleet, yi'nee, bideenee," yi'nee gheelhee.

O ts'a gheel uhdidneehee go solt'aanh.

Huyi, "Ha! Dotoneel go tlaadaaggaz huno'ots'a eenhda bitaalslaanee," ts'idnee.

"Go bidziyh alslaanh," ts'idnee ts'in'.

"Notlin lo'ts'iyuh tlaadaaggaz dolt'it.

Nidaats'a haahaa dughslaah?

Lo'ts'iyuh nosoonhu bikonh huyaanh ts'aak'inszakk," beeznee.

Yoogh daahayeeloh ghulaa'?

Yoogh go k'ideeteey k'itfakk'a daheet'aa ts'uh hayagheehon' daa' koonh.

Dahoon kk'adaa ba'ot k'inaa'atfneek.

Lo'ts'iyuh k'inolneek.

Kk'oon' tolidla nodlitseenh.

Lo'ts'iyuh toli' ts'inaafinoon'.

Doo', ho go dinaats'eega t'aanh koon t'eenalk'it dinh, hanots'idlinah.

Gheel doogha soot'a dohoonaah kk'a duhut'aanh.

Huyi gheel hun go hun bidinaa' meendaaga atfkool.

Ts'uh eeydee gheel adidozaaltlookk.

Dahoon ts'ildo, "Sakkaayh, no'o kkun'," ts'idnee.

Naa'an kkun' okko tleehato'ust' da hugh go bidnaa',

at'eeylo Bakk'olk'idolt'at' beezneeyee,

lo'ts'iyuh dimeendaaga okko ha'eenaafiniyh.

Lo'ts'iyuh nuhuhulyaah nuhuhulyaah eehoo.

Lo'ts'iyuh kk'adaa yah ditfikts'a nuhuhoodliyo eehoo.

Kk'adaa hun hadito' yuh nilk'its'inaahaditaat'taanh.

Dahoon no'o boza lo'ts'iyuh biyeehundileet, at'eeylo taahgoodza.

Go hun koon bito' t'oh ts'aayeeneek'it.

"Eetaa, dont'aa nugh nit'oh atfkool," ts'idnee dahoon biyifsaaltsit.

Ts'idliduh.

Zaadlaggaakk,

dahoon naa'an ts'eet'ukk.

Raven heard her say this
 and told the girl, "Tell your mother that her son-in-law said 'The stomach
 became sour.'"
 The girl must have told her.
 Then he said, "Oh! What was I thinking, killing that thing on the side of a cliff
 above a crevice?"
 He was implying that he had killed a caribou.
 "It fell down the side of the cliff into the crevice.
 How was I supposed to get it?
 All I could do was hook its stomach out," he said about it.

I do not know what they did with it.
 Maybe they were so hungry that they ate it.

His wife cooked a big meal.
 A big meal had been prepared.
 She had boiled some fish roe,
 so he drank a lot of that broth.
Doo', he forgot that his intestines were now straight.
 He was shuffling around uncomfortably.
 Then he saw his child's mittens.
 He plugged himself up with the mittens.
 He sat there and said, "Children, go get firewood."

His children were getting ready to cut firewood; his child
 named Bakk'olk'idoltlaht
 could not find his mittens.
 They searched and searched for them in vain.
 They moved everything in the house, but to no avail.
 They searched all around their father, as if they were turning him over and over.
 Meanwhile, his nephew, Mink, in the next house over, was still very angry.
 All of a sudden, Bakk'olk'idoltlaht saw his mittens sticking out from under his
 father.

He said, "Dad, they're under you," and he reached down and pulled them out.
 Suddenly, Raven burst.
 He cawed, *GGAACK!*,
 and took off flying.²

2. Raven was in human form until this incident.

Ts'uh gheel go taahgoodza gheel lo'ts'iyuh t'eełtin' baahooltsol at'aanh,
eenh go nigudza nidlogga.

Ts'uh gheel da'ot t'idlitaanh go nidoł kk'aa.

Dahoon gheel dit'eełtin' ghu nok'oonaalhooł
dahoon nodagga ts'ibaa t'leekk'a dots'inaałibits gheelhee.

"Siyił dagga hadingheelyaał," beeznee.

Go ts'ibaa yuh nodagga hadeenaatlyonh.

Dahoon gheel, "Dont'aa nik'a sits'ilaatłghaanh daa',
yagga, nitł'aaghaał laagha seeznee ts'a tugh sits'itaggol dinh.

Ts'uh yagga solt'aanh ts'ok'oodeelt'aa haanh kk'aay hootinoolghoł sikin ghu
łik'oolkił," ts'iyineelinh.

"Dahoon yuh eeghulbeel."

Go dinaa uhdeetodaggoł nee duhughanh.

Nodagga dagga hadinołyaał dahoon gheel

kk'adaa t'eełtin' ghu nok'its'oonaalhooł. Ts'uh nodagga nodinaats'agheeltł'it.

Go taahgoodza ant'aa go didiyoghee. Noduhts'a nosaalbaatł.

"Nitł'aaghaał laagha," ts'idaadiyoh.



Mink had a very strong bow and arrow,
but he was small and light.
He put his wife on his back to make himself heavy.
Then he got his bow and arrow
and aimed them at Raven, who had landed up on the spruce tree.

"Keep growing taller under me," Raven told it.
He said this to the spruce tree, and then it began to grow taller and taller.
"If I am killed and I fall,
may everyone run over to me and tear me into pieces and use the pieces as
souvenirs for their tresses,
and may that girl who didn't want to marry me not get any and hang herself on
the tree in despair," he wished.
"May it also flood."

That was his way of wishing everyone dead.

The tree was growing taller and taller.
Then Mink put an arrow on his bow and shot Raven down.
Mink shot Raven and he came tumbling down.

"Souvenirs for our tresses!" everyone shouted suddenly.



Lo'ts'iyuh hudaafineenh.

Tsongguda k'ahaadinh ts'aadinaalninh.

Diyh koonh kk'udaa no'oogha tugh dinaasaataggo.

Tsongguda k'ahaadinh ts'aadinaalninh yuh yidagheeggot gheelhee.

Eeydee ant'aa yagga bilaa dotson' koodla bakk'ul kk'al hayineetonee.

Lo'ts'iyuh eetaadlibinh.

Eelbinh gheel.

Kk'udaa bidin'aa' gheel Bik'olk'idoftaht,

gheel doogh yuh kk'eeh ts'eet'ok yee ghaltuh.

Dinaayil haatok'ideekkonh. '

Yoogh dinaayil tok'okko dikinh ta dinaayil tok'ineekkonh.

Gheel ts'ibaa tlaahoo'.

Gheel, "Eetaa' ts'ilaatghaanh," ts'idnee gheelhee.

At'eey lo koon ba'altaa' gheelhee

dikinh dinaa yoo lo koon ghu ts'ildo.

Go ts'ibaa gheel ho'ooditaafits'eeh.

Lo'ts'iyuh dinaa kkokk'a hudits'eets ts'a gheel dits'ahoologhee.

Huyil hun kk'as koon kk'udaa,

"Eetaa' ts'ilaatghaanh," afnee gheelhee.

Doogha hozidits'ik

huyil dinaats'inh lakkon eelduh gheelhee.

"Yagga don'aa' naahaa huts'a hutooniyh," ts'idnee.

Hozidits'ik huyoz ts'uh gheel lakkon eelduh at'eey lo koon kk'as.

Yagga don'aa' baahaa k'ideetodidihdlee.

Bidziyh lii hayaahaa todinkk'as, go niitsee lii koon hayaahaa todinkk'as.

Uhts'a haanee ditot'aa'.

Ts'a lo go yuh bits'inh lakkon eelduh.

Yoogha koon t'ee biyil tok'okk'ot.

Huyil hun kk'udaa t'agha dinaa yoo koon biyil ta tok'ineekkonh.

At'eey lo t'agha kk'udaa, "Eetaa' ts'ilaatghaanh," nee gheelhee, tsah aahaa.

Go yaggadee koon ghu akkaayh ta halda tsah aahaa dahadnee.

Dahoon gheel t'ee ho'oodidits'eeh, go kk'as.

The ground shook as they all rushed over to where he had fallen.
 Willow Grouse was the fastest runner.
 Spruce Grouse was the second fastest.
 Willow Grouse ran over there first and got the most.
 That is why it has a patch of black—raven feathers—on the side of its neck.

The water was beginning to rise.
 It got higher and higher.
 Then Bik'olk'idoltlahtl
 jumped into a birchbark basket that was floating by
 and began to float down the river.
 He floated in among some trees.
 The first trees he came to were spruce trees.
 "My dad has been killed," he said.
 Evidently the trees were one of Raven's sources of medicine power,
 so they were like his wives.
 The spruce tree began to pinch herself in grief.
 She did this until her surface was all scaly.

Then he came to the alders.
 He said, "My dad has been killed."
 An alder began to pinch herself
 and scratch herself. Then she started bleeding heavily.³
 "May you be useful from now on," she said to the blood.
 She pinched herself and the blood poured from her; that was alder.
 Alder bark is used today for dyeing material.
 Caribou hides and wolverine skins are dyed with it.
 That is how it is useful.
 The blood was pouring from her.

He continued to float along.
 Then he floated to the cottonwood people.

"My father was killed," he said to the cottonwood people, causing them to cry.
 Each kind of tree he would talk to would cry and do something to itself.
 The alder was still pinching herself.

3. Traditionally, the widows of important people would sometimes cut their thighs at the memorial potlatch. The trees were behaving as if they were Raven's widows.

Huyiŋ, "Dinaaghu dohunikdinaadaaŋ eenh ɔ hots'oodidits'eeyh?" nee.
 Dahoon yuh daghuŋ yuh na'oonŋtsot go t'aghaŋ binlaan yuh neelkk'aa needaaf
 gheelhee.

"Yagga donŋaa' naahaa huts'a hutooniyh," nee gheelhee.
 At'eey ɔ koon k'ideegguy laagha, go t'aghaŋ.
 Kk'adaa eeydee koon t'aghaŋ aldlaaf gheelhee.

Kk'adaa eet huk'ka huyaana' koon hayugh nohutolniih.
 At'aghaŋ huydo hutaaldlit yeenslinh huyh ghon' naaltŋgus.

Seeing the alder, the cottonwood said, "How inappropriate to just pinch ourselves when we receive such sad news."

She grabbed a knife and started to make deep cuts into her thighs, and her flesh just fell apart.

She said to her flesh, "May you be useful from now on."

Cottonwood bark is now used for fishnet floats.

She became a cottonwood tree.

That is as far as I know the story.⁴

I thought the winter had just begun and now I've chewed off part of it.

4. In other versions of this story, the birch tree also mourns raven. She peels off layers of her skin, making thin strips that people can use to light fires.

Dotson' Sa
Dinaakk'olonh Seełtoneeghaanee

Great Raven
Who Abducted a Young Girl



Yagga gheel ts'uhut'aanh
dagheel yoogh kkaayah hool'onh.
Dagheel yooneets'a hun ts'aats'inee'ots.

Ts'uh, "Ts'o'ustl," hadnee gheelhee.
Aaneets'a ghahol dahoon gheel hayagguyhdlideetaatldaatl, keel kkaa.
Ahuyil hun bits'agha hoolaan yee adaa'k'inaadit'oonh.
Dahoon binaan' noyaggu hodee eehu.
Noyaggu ghahol hu, huya'an' huneel'aanh.

At'eeylo koon yoo'an lidoy ahok'izeedlitseenh.
Ts'uh, "'Nugh yoo'an lido.
Nugh yoo'an lidoninh ghū hadonuhltaayh," s'its'iditonee' nee dūhughunh.

Kk'aagha tonogguyhdlahadlidaatl ts'uh,
"Sol't'aanh ant'aa noneets'a dint'aaninh," hadnee gheelhee.

Doyaggu ts'o'ustl hu huya'an' ts'uhuneel'aanh.
Dinaanaan' aahudeelt'aanaa.
Gheel tots'il'ots.
O yoogh kk'adaa hal baanok'uhudeedidlee'ee hayoodnee gheelhee.

"No'o bagganaa' ghū hadonuhltaayh.
Dont'aa nugh fletinhoy,
no'o dagganaa' ghū yah todo' dinh," haylnee, go huk'aa dint'aa ts'in'.

Kk'adaa no'o eeyit hadaahayeeneeltaanh.
Huk'ahaloh.
Doogh eet lido.
Neellotts'a eet eedolaa
dagheel kk'adaa, bakk'aa k'its'eeltaanh, go dinaak'olonh.

In the time very long ago
there was a village.
Someone came out from around the bend.¹

They shouted, "Someone's coming."
A group of young men came running up to meet the visitor.
She was wearing a parka with a long hood and a belt tied around her waist.
The hood came down over her face and hid it.
She could only see where she was walking.

Apparently Raven had disguised himself to look like a girl in puberty.
"Oh, that's a girl in puberty.
We should take her to the other one who is secluded," he was expecting them to
say.²

They met "her" and went running back up the bank,
saying, "It's a girl coming this way."

Raven could see only where he was walking.
His face was obscured.
He walked up the bank.
They must have thought "she" had lost her family to starvation.³

"Take her over to her friend's house.
It looks as if she's an orphan,
so she can stay with her friend," they said, as he had wished.

They took him over there.
After that, they fed Raven and the girl.
Time passed as he lived there.
He had not been staying very long
when he cast a spell on the girl.

1. The person was on foot; this suggests that it was winter.

2. Traditionally, when girls were in puberty, they were kept away from other people.

3. They assumed she was an orphan because she was alone. A girl in puberty would not travel alone if she had a family.

Lo'ts'iyuh hootiits'a biits'eenaadlidaakk,
 dagheel haazeeghaanh.
 Ts'uh lo'ts'iyuh nidaats'a neek'its'ineeghaa---nh
 dahoon dinaakk'aat'o notaalits'iyh.
 Go kkuno huts'uhu heedo'aa ts'uh k'eelugh hayakk'aa'eelniyhdlaa.
 Bidiina kkaa k'eelugh hayakk'aa'eelniyhdlaa, go solt'aanh.

Kk'udaa gheel bakkalaa.
 Solt'aanh kkalaa.
 Tlaa at'agh! diditaalnee'ee, hataaltsaah.

Dahoon gheel lo'ts'iyuh kk'udaa neelot da neets'ineeghaanh.
 Ts'uh kk'aagha nidaagha ghulaa?
 Dahoon kk'udaa gheel yoogh ts'aanots'eedilit, go solt'aanh.
 My! Go hun koon akee deelt'aay t'eedza bidodee'o.
 Ts'aano'eelgha!
 "Haa! go lo daaght'aa?" yineelinh.
 Kk'udaa taaltsaah, taaltsaah.
 Tlaa at'agh! diditaalnee'ee.
 Atsah.
 Dahoon yoogh t'ee yoogh kk'udaa nidaanh hu biyil neets'inee'ots da
 gheel kk'udaa hataaldo'.
 Ahuyil hun kk'udaa tohadagheelit koonh.
 Ts'a yoogh saanh haldo.

Huyil hun kk'udaa yoo'oogha nosidakkaayh
 eenh gheel bugh diyineets'il'aanh.



She fell into a deep sleep,
and he carried her off.

He carried her on his back for a great distance
while a storm blew behind them, covering his tracks.

Because Raven and the girl had not been near anyone's house, people did not
immediately realize that they were gone.

The girl's parents did not find out right away.

She was gone.

The girl was gone.

They started to cry and that was just the beginning.

By this time he had carried her far away

Which way was the way back?

When she finally awoke, this girl—

My! She woke up and found an ugly old man with a black beak lying next to her.

She was startled into consciousness.

"Hey! What happened to me?" she thought.

Then she started crying; she cried and cried.

That was just the beginning of it.

She cried.

He went even farther away with her,

until they finally settled down.

Breakup passed.

They stayed into the summer.

He would go out hunting in a canoe,

but he was always worried about her.



Go bakk'aa diyeelt'aa'aa.

Ts'uh nugh hun seeltonodeenolliyhtl yoodnee gheelhee.

Kk'adaa lo'ts'iyuh nidaats'a dits'ooteen'.

Ts'uh gheel kk'adaa yoogha nidaagha yagga koon neets'akkaayh.

Ts'a gheel, "Heen', eey leedohee?" nee.

"Oho', oho'," ts'idnee.

Ts'a doogh kkunkk'aa lido, go soft'aanh.

Lo'ts'iyuh hukk'aa da'eet'aa'aa di lido.

Ahuyil hun dotlee hun neeghots'okkaa.

Dinaa yuh bits'ahot'aanee.

"Go lo do'eent'aa dinh?" beeznee.

"Go ees yoogha huydo donee siyil seeltots'inee'ots.

Sidiina kkaa ghu seeltosits'eeneeghaanh lonh," nee gheelhee.

"Ha! O tlaa eey dideenee ts'a hogho sinee neeneehoyaa?" beeznee.

"Haa! Eeydaa' ees sits'eelolghaal.

Sokko nits'uhulyaah," nee gheelhee.

"Go ees sokko hanaayh ts'uhuyeen'.

Yagga neek'ahutiliga tuh ees sokko hanaayh."

Huyil hun, "Tlaa eey dideenee

ts'a hogho nonla kk'eeh ghadinee'on tidinghee'oyaa," yihee.

Ts'uh, "'Oho', go ees lisdo," deenee,' bideenee," yihee.

Ts'uh nonla kk'eeh ghadinee'on tidinghee'onh,

go doznee ts'uh. Gheel kk'adaa, "'Oho',' deenee," nee go soft'aanh.

"Heen', eey leedohee?" yihee.

"Oho'," daadiyoh.

He knew that she did not like him,
and he was always afraid that she would run away.

He was trying to figure out how to keep his eye on her.
He would paddle off a short distance and stop.
Then he would say, "Honey, are you still there?"

"Yes, yes," she would answer each time he asked.

One time she was staying home, this girl.
She did not like where she was living at all.
Suddenly, she saw someone landing down on the beach.
It was a very handsome man.

He asked her, "What are you doing here?"

"Last winter someone carried me away.
I was carried away from my parents while I was under a spell," she answered.

"Oh! If what you say is true, why don't you get in the canoe behind me?" he
asked her.

"Oh no! He'll kill me if I do.
He's going to search for me and find me," she said.
"He is always calling to me.
Every now and then he calls for me."

"If what you say is true,
try putting birch fungus into the fire,
and tell it to say 'Yes, I am here,'" he told her.

She put the birch fungus into the fire
as she had been told, and said, "Say, 'Yes.'"

Just then, Raven asked her again, "Honey, are you there?"

"Yes," answered the birch fungus.

"Nitoogha onee!" beeznee.

Notlin yinee neeneeyo.
Yiyi! notaalakkaanh.

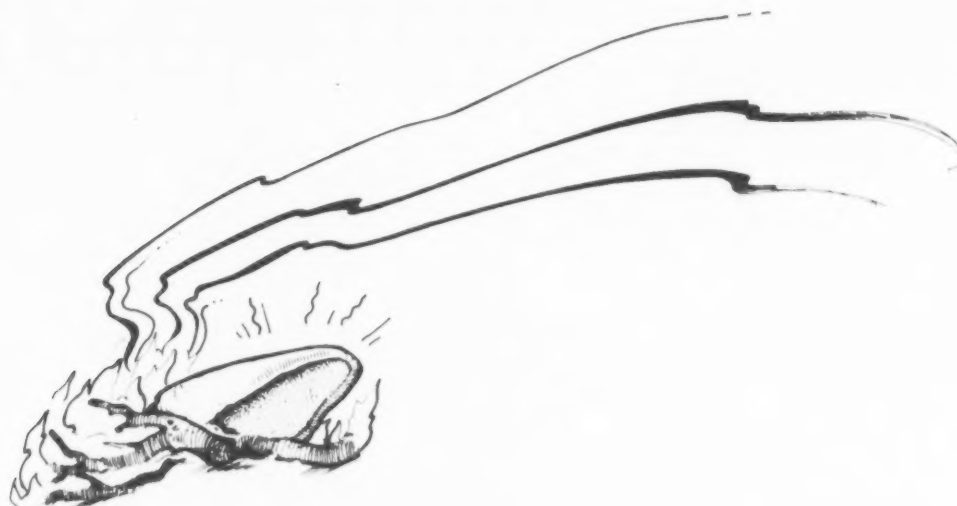
Dahoon gheel kk'adaa yoogh kk'ots'eedakkaayh yeekk'a noholi.
Ada neek'ahulik ts'in', "Heen', eey leedohee?" beeznee.

"Oho', oho'," nee.

Kk'adaa yeekk'a nok'its'ilkkaanh. Ts'ah yooneets'a too kk'a donok'ot'ot' ts'in',
"Heen', eey leedohee?" nodidnee.
"Oho'," nee zeedahu.

Notaadlidzi! gheelhee.
"Sa'ot dodiyoh," ts'iyineelinh.
Kk'adaa koon koon uhdinodidnee.
Yokko naahadaayh.
"Heen', eey leedohee?"

Zeedahu han, "Oho'," ts'idnee.
At'eeyto koon kk'adaa buhudneeghakk'ot, go kk'eeyh ghadinee'ona'.



The man said, "Hurry up! Come on."

She rushed down and got into the canoe behind him.
He left with her.

Meanwhile, Raven was out hunting all night.
Every once in a while he would say, "Honey, are you there?"

"Yes, yes," the fungus answered each time he asked.

He paddled all night. Then, just as the sun was coming up over the water,
he asked again, "Honey, are you there?"
"Yes," it answered faintly.

He realized something was wrong and started paddling home quickly.
He was thinking, "What happened to my wife?"
Then he asked again.
He called for her again.
"Honey, are you there?"

"Yes," came the faint response.
Apparently the birch fungus was burning up, so the voice was getting fainter and fainter.



Kk'adaa nots'eeldził.
 Notleets'a ło'ts'iyuh tonots'ilibaatl.
 Doogha zo k'akkalaa.
 Doogha ts'uhuneeł'aanh donła tlaakk'a.
 Huyil hun donła hun koon kk'eeyh ghanee'on tłidinaanee'onh.
 Lits'eeyh yeen'.
 At'eeyło koon yagga donła' hayyił k'iditohonee, diltsin noditoltseegee.
 Ts'a ło go yuh nodiłnoghaa.
 Ts'uh koon, "Heen', ee leedohee?" nodidnee.
 Donli kk'eeyh ghanee'on hun, "Oho'," nee zeedahu.
 Neelkk'aats'a kk'osaadlaggok.
 Tłaa at'aghłda duhtaalt'aa' dinh.
 Neelkk'aats'a notilgguyh, beedoy yee huyil.
 Ło'ts'iyuh hahoonaaliniyh.
 Tłaa neek'its'agheetodinoł dinh.
 Nok'akk'oyh haanozeet'us.
 Nok'akk'oyh haanozeedakkaayh.

Kk'adaa hun biłts'ineedlitinee.
 Yeekk'a nonok'its'aghadinoyh.

Kk'adaa, "Tłaa eey yaggat huts'inh oolsneek di soo'u," ts'iyineelinh.
 Kk'adaa eet koon huts'a dinots'ahooloh.
 Eet hu'ota donots'inaalđo.
 "Sa'ot, sa'ot," ts'idnee.

"Heee! Dinaahudināa' kkal di, 'Do'o ło nidaadidneeyee?'" hadnee gheelhee.
 Nonła albidza neehayeeggol tłahadiłdiyhtł.
 No'o zo yuh łots'idaggoł.

Doo', ginaa eet koon bakkala.
 Kk'adaa ło'ts'iyuh go dohoonaah.
 Kk'adaa koon kk'aagha dinots'ahooloh.
 Kk'adaa go ada duhuł'aanh ts'a nok'its'akk'oyh.
 Neelkk'aats'i nosit'us.
 Eehoo ło'ts'iyuh hats'indiniyh.

He quickly paddled home.
 He rushed up the bank.
 There was nothing there.
 He looked around; then he looked at the fire.
 There in the fire was the birch fungus.
 It had burned to ashes.
 From then on, these ashes were to be used by people to make snuff.
 It remained solid when it burned up, not falling apart.
 Then, once again, he asked, "Honey, are you there?"
 The birch fungus barely answered, "Yes."
 He began running back and forth.
 He was not about to stop soon.
 He ran around looking in all directions. Sometimes he went in a canoe.
 He could not find her.
 That was just the beginning of a long search.
 He would sharpen his knife and go out walking.
 He would sharpen his knife and go off in his canoe.

He was not getting any sleep.
 He would search all night long.

Then he thought, "I should check the place I took her from."
 He left for that place
 and alighted on a tree nearby.
 He said, "My wife, my wife."

"Oh no!" said her parents, "What is that thing saying? Does it have anything to
 do with our missing child?"
 They tore a dried whitefish into the fire as an offering.
 Raven was eating away at something.⁴

Doo', it was hopeless. She was not there either.
 He did not know what to do.
 He started to go back home
 and, as usual, he would sharpen his knife
 and go off searching.
 He could not find her.

4. The whitefish offering appeared to Raven and he ate it.

Kk'adaa nidaagha koon ts'uhunool'aan'?

Kk'adaa nok'agheekk'onh.

Kk'adaa daa'an koon, "Tlaa eey zee daa'an yidon hunaghatl'aan' hu, notisdoyh eehu hu," ts'iyineelinh.

Go dohoonaah?

Notsahdinaatiltaayh.

Nidaa do'o dodagga yuh huk'oyoot'aanaa di, hun koon yah hukuh nuhudaghee'o.

Lo'ts'iyuh dzaazolghat.

"Ee?"

Hot k'its'inonozaalt'ots.

Ts'uh naa'an yoo'oo go huts'inh duhut'aanh di neenots'eet'ots.

Soot'a dohoot'aa kk'a dahoot'aa.

Ts'inligit gheelhee.

Kk'adaa halda nozno gheel nok'its'agheekk'onh.

Kk'adaa yoo'oot huts'a saal'ots.

Eet hu'ota neek'its'inaal'eenh.

K'its'inaadla'eenh.

Huyil yoo'oo daayagga hun koon hadots'eedaaf.

Yagga soot'a yuh kkuskuno kk'a dahoot'aa di ant'aa go neek'inaal'eenh.

K'its'inaadla'eenh.

Yagga daayagga hun hadots'eedaaf.

Kk'adaa laaldoyagga k'its'agheelghat.

Daats'a gheel go hagma'an hal koon nuhul'eeh ti hal koon dinaats'oolghaaf, ts'idnee.

Nok'its'ilghuyhtl, at'eeylo nuhul'eeh tuh, kk'unkk'ubidza.

Yoo'oo laaf doyagga k'eezagheelghal yil yuh hoyits'odakk'aayh.

Doogha hut'izeedo.

At'eeylo yiyeesikghalghal go dikinh yooyee yagheelghalee.

Go do'ots'a hadots'odil eet'akk.

Tleenots'ididiyhtl doogha zonh.

Where could he search next?
 Once again, he sharpened his knife.
 He thought, "Well, I might as well check over this way again, where I have
 walked before, over and over."
 What else could he do?
 He had been crying and going back and forth all the time.
 Right over there, with nothing obstructing it,
 was a big, tall house.
 He was very surprised.
 "Oh, I see."
 Quietly, he turned around
 and went back in the direction from which he had come.
 He was very uneasy.
 He was afraid.

Once again he sharpened his knife.
 Then he started out for the house.
 He hid nearby.
 He stayed there, hidden.
 All of a sudden, there were some people going into the house.
 He hid while they went into what looked like a community hall.
 He stayed there, hidden.
 Some people were going into the hall.
 Then he threw a stick into the entryway.

This is the reason that spirits throw sticks when they are around.
 A stick will just drop by someone, indicating that someone else's life spirit is
 around.⁵

He threw the stick in and made his body go in with it.
 He stayed there hidden behind something.
 Apparently he put his body into this stick when he threw it, in order to get inside.
 He heard people coming inside.
 People were going in and out.

5. Sometimes when people are going to die in the near future, their life spirits will leave their bodies and be around the village. These spirits, as well as others, may make their presence known by dropping sticks near people.

Kk'adaa baaba hado'eelyo ts'idnee.

Huyil hun doogh hun kk'adaa ts'o'astl.
 At'eeylo go dinaa go ba'ot yoolneegee.
 Nidaagh doogh ba'ot k'iyil ghahol!
 X! Go doyooolaah?
 Lo'ts'iyuh yakk'aa dint'aa eehu.
 Noyagga t'aanh.
 T'ee lo'ts'iyuh go dohoonaah gheelhee.
 Hudigaa! dinaa'atohadaadlaggaat.

Kk'adaa yink'eetaaldon'.
 Huyil hun go soft'aanh gheel dakkun' ghu baaba neetaalkkonh.
 Huyil hun, "Hu gin notlee lo eey, gin notlee laa! daayagga t'aanh haadaa-
 dlit'onee? Eeydee ts'i do'eenlin go din'aanee?" beeznee eet'akk.

At'eeylo biyil hudiniyh.

"Tligidiloh, tligida gin do'neey gonee?"
 nee dahoon laa! doayagga daa'an tleeyeenenil, go baaba.

Doo' yuh dahoot'aa.
 Kk'adaa naayah yink'eedeeyh eet'akk.
 Yink'eedeeyh.
 Huyil kk'adaa tleenosaa!daatl.
 Hokko huneef'aanh.
 Nidaagha doogh hun t'ee bits'in yohol ts'i hun tleenhodidil.
 Go ba'ot go dinaa ts'in ghahol.
 Go nugh noseetolyil yoodnee gheelhee.

Kk'adaa daa'an yuh hut'o deeyo ts'i gheel huyil tleenoghadol.
 Hukk'a ghahol.
 Daa'an t!idaa! yuh hunohol.
 Huyil hun dinaa'adoditsit, yaggats'in'.
 Doogh h!baagha nots'uhugheelyitl.
 Ts'ahootaalit'ukk ts'ahootaalit'ukk.
 Ts'uh lo'ts'iyuh nodagga nidaats'a haahaa dahoonaa.

Then they announced that the food was ready.

A man entered.⁶

Apparently this man was the one who had taken Raven's wife.

Right behind him was his wife!

He gasped. What could he do?

He loved her a lot, but he could not do anything.

They went into the building.

He did not know what to do.

Finally, Raven was stumped.

It was time to serve the food.

The girl began to serve her husband.

"Why don't you serve this food that you're giving to me to the one whom I heard come into the entryway?" Raven heard the man say to her.

Apparently the man knew that Raven was there.

"Oh no, not again. Who is he speaking about?"
she said while throwing the food out into the entryway.

Doo'. What could he do?

He could hear people eating inside.

They were having a potlatch.

Then the people all began to leave.

He was watching them.

They were going back out the door right in front of his face.

His wife was walking right behind the man.

She was afraid that Raven would grab her.

He jumped into line behind them and followed them out.

He walked behind them.

He was walking along behind, in the dark,
when suddenly he was pulled downwards.

He grabbed the edge of the hole.

He hung onto it and hung onto it.

There was no way for him to get out.

6. The man who entered was the chief of the village.

Kk'adaa hoghots'eenaaltsonh.

"Yee! Yagga donla' diyinyoo dozeeldaah hu hazoonee'," nee
dahoon hadagheetsit.

Nayagga hodee eehoo.

Ha! koon diyin yoo dozeeldaah hu ts'idagheenee' koon hadnee.

Go bi! yee gheelhee.

Huyil hun at'eeylo geel dinaa.

Gin ginee ghulaa' go geel dinaa ba'ot oolneek.

At'eeylo k'ideeteey sododitdlee'a.

Ts'uh geel dinaa yits'a diyah ninkku hool'onh, to go bugh yeeneekkaanee.

At'agh! huydo hutaaldit yeenslinh huyh ghon' naaltigus.



Finally, he tired
and said, "Well, may they call this path 'The place where medicine men are
caused to descend,'"
and then he let go.
He disappeared downwards.

They say that this path used to be called the downfall path of medicine men.
It is in the medicine world.

Apparently the man who had killed Raven was a *geet* man.
I do not know what *geet* is, but he was the one who freed his wife.⁷
Because she was suffering too much,
he came to her in a canoe and rescued her.⁸
I thought the winter had just begun and now I've chewed off part of it.



7. On the Yukon River, the word *geet* means 'dog mange.' This man was very powerful, whether *geet dinaa* means 'dog mange man' or not.

8. He also took pity on Raven for his suffering and made his house appear to him so that Raven could be put out of his misery.

Part 3
Love and Jealousy

The three stories in this section tell not of fulfilling, mutual love, but of jealousy and revenge. Two of these stories illustrate how love and jealousy can simultaneously exist in the same heart and can lead to tragic results when jealousy is the more powerful of the two. The third story lacks the repeated cruelty shown by one spouse toward the other in the first two stories, but it is also tragic.

The first two stories, the story of the woodpecker and the story of the *taahsol* woman, are similar in a number of ways. In both stories, someone believes that he or she has been the victim of marital infidelity and is moved to jealous cruelty, a cruelty that expresses itself as repeated mistreatment of the offending spouse. Both stories take place in the winter, and the mistreated spouses almost starve as a result the cruelty.

The story about the woodpecker is longer and more elaborate than the one about the *taahsol* woman. In it, the husband finds a wooden comb, which his wife has received as a gift of love from another man, and he becomes so infuriated that he stops feeding her. By taunting her with the suggestion that she eat the comb, he says that her rejection of him as a husband is also a rejection of him as a provider. She is helpless, unable to do anything about his cruelty because they are traveling alone. She relies solely on her faithful dog, Seey'a, who leads her to a hibernating bear. Athabaskan people refer to bears as obliquely as possible, so the wife says only that the dog kept going off the trail. That is enough for her husband to realize what she has found. He then feeds her so that she will lead him to the bear. After they kill the bear, the husband suggests that they separately bind each other to a tree and feed one another. This becomes a metaphor carried out literally. It is meant to be symbolic of the good care they take of each other, showing that neither needs to make any effort on his or her own behalf, but it in fact illustrates the wife's complete dependence on her cruel husband.

The third story has two titles and is sometimes also called "Nohbaaya" 'Fox', because the husband is a fox man, although he is never specifically called one in the story. He murders his wife's family, then acts as if nothing has happened. He then attempts to kill his wife and does kill his baby. Very little love exists between this husband and wife, but the wife does sing a song to her baby in which she admits love for someone named Taak'iltus Bito', a person about whom we know nothing. She later travels with and, in a sense, marries a skull that becomes a real man every night. The skull man aids her in revenging her husband's cruelty.

Dikiltlaal Da'ot Atldleeyee

The Woodpecker
Who Starved His Wife



Yagga gheel ts'uhut'aanh
dagheel yoogh ts'eeckaayah ta k'ideeghalt'ee' hulookk'ut.
Ts'uh kk'adaa hulookk'ut yoonoogha nok'okkaa.
Go haɪda yuh ts'aak'okkaa da gheelhee.

Ts'a yoogha niɪk'aghaadlakkaanh.
Go soɪt'aanh ɔ bakkun' not'akk'a tʉghulee'oya
kkanaaghuy laagha bits'a taat'onh.

Ts'uh kk'adaa saan hugheelit.
Kk'adaa saanlaaghadoh k'ideeghalt'ee'.
Lo'ts'iyuh hutɪnh ghɪ kk'onhaɪneek.

Huyɪ hun go yagga dinaa da'ot gheel duhta gheel yoogh huneel'aanee.
Huyɪ hun go hun koon tʉghulee'oya bits'a saal'onh ɪonh.
Go tʉghulee'oya ees diɪnh tleezook, gheel go tʉghulee'oya beezneey hee.
Gheel eeydee gheel ahudeel'onh.
At'eeyɔ tɔ'ogho hunonɪts'a ts'ahooɪdinih, go dinaa.
Ts'uh "Go ɔ dogheet'aa'ee?" beeznee.
Huyɪ "Ghulaaa," ditaalnee'.
Eenh go yakk'aa'eelneek.
At'eeyɔ hulookk'adon yoonoogh nok'okkaa don bits'iyitaat'onee
eenh yooyagga yeetɪ'onh.

Ts'a yoogh kk'adaa huyts'in' gheel yoogh
yits'a hanaayh yits'a hanaayh.
Kk'adaa yoogh yoo'an yaats'in gheel neeholilee dahoon yugh huydo
dok'aghadodino'.
Go tʉghulee'oya gha'ana.

Kk'adaa hataalno ts'a yoogh kk'oheedinaayh.
Dahoon kk'adaa yinok'eelaelaa.
Habidinaa' hooɪdlaa'aa.
Dahoon leek yaan' hat'aanh.
Biyɪ kk'ohutɪ'eeteeyh.

In the time very long ago,
people had stayed at their individual spring camps during breakup.
That spring they all gathered together and were traveling together.
They must have been traveling downstream to the mouth of the river.

The people all gathered together and celebrated.
A man had given a woman a wooden comb as a memento, without her
 husband's knowledge.

The summer passed.
People had stayed in fish camps,
and they put away a lot of fish.

At that time a man looked through his wife's things.
To his surprise he found a *thughulee'oya*, a wooden comb that had been given to her.
The comb was made of wood;
that is what he found.
Apparently this husband was very jealous.
He asked her, "Where did this come from?"
"I don't know," she kept saying,
but he had discovered her secret.
Evidently it had been given to her during the previous spring, when people were
 gathered together,
and she had kept it hidden.

All during the fall and winter
he scolded her over and over again.
It was now late winter.
He scolded her the entire winter because of that wooden comb.

They went on a nomadic hunt, traveling around.
He did not feed her anymore, not since the beginning of their nomadic hunt.
They did not have any children,
only a dog.
The dog pulled a sled with her.

Boho hutl ghateel, go solt'aanh.
Dahoon gheel nonta gheel da'ot nolla ghaholee.

Kk'adaa yoogh neehanaayh.
Go leek hal bitsiy yik'ilonh.
Ts'uh yoogh yooyagga neek'ilkik.
Bitsoo k'ilonaa ts'a huk'aa'eelneek.
Ts'uh gheel eeydee ditsoo t'otaatl'kik.

Kkun' ghu neek'ots'in hutseeyh di hal hutaaneets hudaalkk'un'.
Go adits'in koon yeedlido'aa,
go nugh sugh k'ideenot'eeyh yi'nee daha'ana.
Nonts'a nonts'in zeeyuh lido.
Huyil go leek gheel ditsoo t'ok'ilkik.
Kk'adaa uhts'a koon huk'aa'eelneek.
Ts'uh gheel kk'adaa eeydee koon nigudzeey t'otaatl'kik.

Lo'ts'iyuh diyh yuh bita k'iditaal'oy yil yuh k'idilt'aal gheelhee.
Nonts'a biyineel'aanh.

Huyil, "Seey'a baanh, t'ughulee'oya adeelgus gin koon adinh k'itlakk'aa
da'eent'aa," yi'nee, yi'nee.



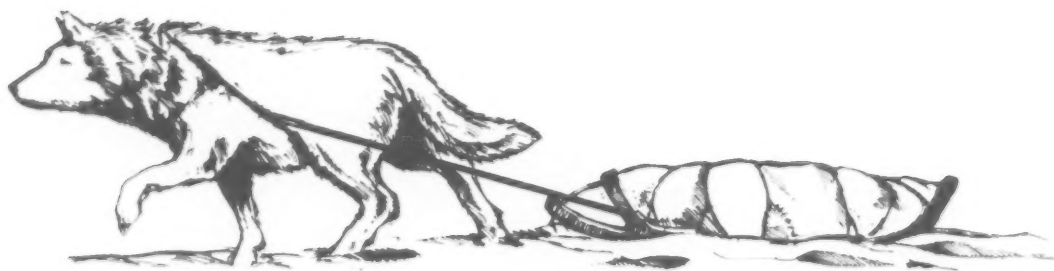
It pulled the sled for this woman.
The man walked ahead of his wife.

They camped here and there.
The dog was fed by its master.¹
It would hide some of its food.
It had found out that its mistress was not eating
and began to give her food that it hid.

When they camped, their sleeping places were made on both sides of the
campfire; a fire burned in the center.
He did not keep her by his side
because he was afraid she would steal some food.
She stayed on the other side of the fire, where there was nothing.
The dog often gave its mistress food.
The man found out about it
and began feeding the dog very little as well.

He would cook a whole skewer of spruce grouse over the fire.
She would watch him.

Again and again he would say, "Mother of Seey'a, bite off a piece of your
wooden comb. How can you be hungry when you have that?"



1. The Koyukon words for a dog's owner literally mean 'his grandmother' or 'his grandfather'.

Go leek ant'aa go Seey'a beezneeyee.
Ts'uh Seey'a baanh yi'nee ts'uhayaan' koon.

At'eeylo gin okko kkanaaghuy bits'idlitseenh yoodnee.
Yi'nee ts'a doyidi'ggaakk, doyidi'ggaakk.

Kk'udaa go leek koon hohaa ditsoo t'ok'oolkik ts'a haadeenh.
Kk'udaa huydo holi'.
Gheel lo'ts'iyuh baaba akk'ohutl'-eeteeyh eey dahoon.
Go nidaats'a haahaa eey yaghadeetonoh?

Yoogh koon go leek boho hutl' ghaggastl'.
Dakkun' kk'a ghahol'.
Huyil hun go leek hun daangga k'itaatitsinh.
Dahoon hun neeghontaaldok neeghontaaldok.
"Dohoot'aa da soo' duhu'aanh?" yoodnee.
Ts'uh go eet bileega hutl' yil lido dahoon gheel
daangga neeghoneeyo.
Dikinh yee gheeyo.
Huyil hun go hun koon k'a'onh hoolaanh.
At'eeylo huy k'ildo dinh.
Kk'udaa notlin ts'aano'eediyo.
Go ts'aaghulaa' yidohudaaneeltseenee.
Kk'udaa notlin leek ghū nukk'unodeediyo.
Ts'uh dakkun' kk'aanaaghadiyo.

Kk'udaa yoogh koon neeneeno, go bakkun'.
Huyil go ada dit'aanh ts'a nonts'a nots'in yiyah hootitseenh.
Dagheel lido, kkun' adeedo.
Dahoon lo'ts'iyuh kk'udaa ha' diyh bitugh k'idaal'oy
kk'udaa ha' akkuneenok'its'agheeltiyh.
Lo'ts'iyuh eeydee yin'eet'aa' gheel ts'ahonh.
Dahoon, "Seey'a baanh, gin adinh koon k'itlakk'aa da'eent'aa?
Nidaats'a hadinh koon k'itlakk'aa da'eent'aa?
Tlughulee'oy adeelgus," beeznee, beeznee.

It was the dog that was called Seey'a.²
 So he called her only "Mother of Seey'a."

Apparently he resented the fact that she had been given a memento.
 He said this again and again to taunt her.

It got to the point where the dog could not give its mistress any more food.
 The winter was ending.
 The man was pulling around a big load of food on the sled,
 but there was no way she could touch it.

One time the dog was pulling the sled for her.
 She was walking behind, following her husband.
 While traveling across a lake, the dog began to sniff its way back towards the
 woods.

It kept going to the edge of the lake.
 "Why is it doing that?" she wondered.
 While the dog stayed at the sled,
 she went to the shore
 and walked into the brush.
 To her surprise, a bear's den was there.
 Apparently a bear was in it.
 She went back out onto the lake.
 I don't think she blocked the entrance to the den.
 She went back down the bank to the dog.
 She resumed following her husband.

Then her husband prepared camp again.
 As usual, he prepared a place for her across the campfire from himself.
 There she sat, facing the fire.
 He had a whole skewer of spruce hens
 roasting over the fire.
 Really! He was eating all those broiled spruce hens.
 He said, "Mother of Seey'a, what do you lack that makes you hungry?
 Why should you be hungry?
 Take a bite of the wooden comb."

2. Seey'a means 'my son' if a man says it, or 'my brother's son' if a woman says it.

Kk'adaa leek gheel neel'aanh.
 Huyil donts'a hun nonobiyeetin'oyh.
 Odeek'a k'itlak'aa gheelhee.

"Hu! Gin lo t'aanh ts'iyuh dzaan tinosodagguyhtl nugh nonobiyeetin'oyee?"
 nee soo'u.

"Heey? Seey'a baanh dodeenee? Dodeenee?" ts'iditalnee'.

"Haa! Nugh leek ant'aa go dosneeyee," nee gheelhee.
 "Ginee ts'a lo t'aanh dzaan yuh tinosodagguyhtl nugh nonobiyeetin'oy,'
 beesneeyee," nee.

"Seey'a baanh, dooghayee nahonh dahoon sunguul hoolnik.
 Dodeenee?" bits'iditalnee'.
 K'its'itlin' nonaan nosaatldiyhtl.

My! Nidodon k'agheehonee?
 K'italhon'.
 Kk'adaa k'inaaldon'.
 Ts'uh gheel bi'eenaadlidaaggee.
 Ts'a yoogh tida hugheelit.

Kk'odahun' hun, "Seey'a baanh, ho eey nidaadin dahadeenee dinh huts'a
 nosot'ustl," beeznee.
 Kk'adaa nonoo' k'aagha naahataalt'ots go hanee'ots hu.
 Huyil gheel go t'aanh leek tinaaghadok di neenoheet'ots.
 Ts'uh naangga huyee gheeyo.
 Huyil go hun huy k'ildo.
 Ts'uh gheel yilaatighaanh, go dinaa.
 Ts'uh gheel yoogh kk'adaa koon tida naahataalit.
 "Seey'a baanh, hat'oneetsolt'ooh.
 Neel'ak'its'eenolleel," yiditalnee'.
 Ts'uh go nidaats'a haahaa koon nideenh doonee'.
 Ts'uh kk'adaa hat'oneelhadlit'ooh.

She was looking at the dog,
and it kept nodding its head with sleep.
It must have been hungry itself.

Then she said, "Hey! Is that the same one that kept dragging me off the trail
today that is nodding its head with sleep?"

"What? What are you saying, Mother of Seey'a? What are you saying?" he started
asking.

"Oh, I meant that dog," she replied.

"I was saying that I wonder why it is nodding its head now. Today it was so
strong that it kept dragging me off the trail," she said.³

"Mother of Seey'a, eat these and tell me about it.

What are you talking about?" he began asking.

He threw her spruce hen wings with part of the breast meat on them.

My! When was the last time she ate?

She began to eat.

Then she was full.

She fell asleep.

The whole night passed.

In the morning he said, "Mother of Seey'a, let's go to that place you were talking
about."

Then they went back upriver to the area where they had been.

They came back to the place where the dog had kept going off the trail.

The man went back up into the woods.

There was a bear in its den.

The man killed it.

Then they started to spend the night there.

"Mother of Seey'a, we're going to bind each other's back to a tree.

We're going to feed each other until we're full," he started telling her.

How was she going to refuse him?

They took turns tying each other's back to a tree.

3. It would have been improper for her to specifically say the word *bear*, so she spoke indirectly.
Her husband knew immediately what she was talking about.

Lo'ts'iyuh nilaan yuh dakkun' a'eenaatlon'.
 Dahoon go baaba hayakk'ohutl'-eeteey yuh odeek'uh da'ot a'eenaatlon'.
 At'eeylo koon kk'adaa huyaana' k'ahonh dinh.
 Ts'uh go nilaan koon kk'adaa hataatighut.
 Lo'ts'iyuh k'itlakk'aa dint'aa.
 Yoogh gin yoza gheel ya'afonee?
 Gin kkaa ghulaa' ghahot.

Ts'a yoogh kk'adaa yaggat koon neehanaayh.
 Kkanh atlaatl, ggaagga kkanh atlaatl,
 ts'uh ggaagga ho'alaayh, ho'alaayh.

Kk'adaa eey dahoon zeedahu, kk'adaa t'ogho zeedahu yiyil ghahot.
 Kk'adaa koon neenoheedino, eet halno'.
 Huyil hun kk'adaa hun daggannohodeeltaalaa.
 Zeedahu go tleena'ada'alniyh gheelhee.
 Go hal ts'ibaa yoonoogh needidit'iyht hu huyaana' gheel go huyee huydo holilee.
 Kk'adaa hun yuh huts'a taadlit'it dahoon gheel kkanh ts'itlaatl.
 Dahoon t'ee, "Seey'a baanh t'ughulee'oya adeelgus," beeznee, beeznee.

Kk'adaa t'ida nohodilit huyil gheel hun haanoldlot.
 Do'ots'a hun boogh een hadaaghadii lonh.

Kk'adaa eet kk'odahun' gheel, "T'ughulee'oya adeelgus," beeznee.

"Soogha een kkaa lo koon hoolaanh dahoon sodilaaghagineela,
 nidaanh go do'ots'a hun koon soogha een hadaaghadii lonh," nee gheelhee.

"Hee! Boogha een bik'eenoleel boogha een bugh todil," bits'iditalnee'.

Litaanh ts'iyuh ditaalt'aa' gheelhee.
 Notlin t'aanh kkanh ghu donozeet'ots.
 Yootleets'a nots'ahunla'eeyh, nots'ahunla'eeyh go ada diy'aanh ts'in'.
 Hutl ghoyooghadagheelaan'.
 No'o yuh hutl nee'o eey dahoon go baaba.

She began to feed a lot of bear meat to her husband.
 Then the man fed his wife the food that they were carrying on the sled.
 As it turned out, that was the only time she was to eat.
 They started carrying the bear meat around on the sled too.
 She was very hungry.
 He only fed her a little bit once in a while.
 I don't know how she was able to keep walking.

They camped here and there.
 He chopped beaver houses now and then
 and pulled out beaver after beaver.

Eventually she was barely walking along, barely keeping up.
 Then they came to a place and camped.
 She could not get up anymore.
 She was barely able to go out now and then.
 At each place, he made a little shelter of small spruce trees.
 He was still chopping beaver houses.
 He continued taunting her, saying, "Mother of Seey'a, bite off a piece of your
 comb," over and over again.

One night she had a dream.
 She dreamt that she saw her older brothers coming into the shelter.

In the morning her husband said, "Bite off a piece of your comb."

"I didn't know that I had any older brothers while I was in this condition,
 and here I dreamt that my older brothers were coming into the shelter," she said.

"Hey! Her older brothers are going to feed her. They are going to come to her,"
 he began to say, mockingly.

She was lying down, unable to get up.
 He went down the riverbank to a beaver house.
 He kept looking up and checking on her as usual.
 He kept looking up at the sled.
 The sled was in front of the shelter, still full of food.

Dontugh huts'a haak'idaadlit'onh dohudnee ghulaa' ts'a hogho
daggantlee'eet'onh.

Go hun boogha een kkaa gida yuh nidaadliyo.

"Go ło do'eent'aa?" hayłnee.

"Go ees kk'odeedonee ło sinok'eełeela.

Ts'uh go ees doogha ees kk'udaa yuh dist'aa," nee gheelhee.

"Ts'a gin do'o hutł nee'oyee?" hayłnee.

"O no'oogh ees baaba," nee.

"O łłaa eey dideenee ts'a hogho no'o bugh łeeneehoyaa'.

Bakk'ak'ee'ot," beeznee.

No'o yuh bakk'ak'oodaafikił.

Kk'udaa daggan hodeeditonh ło'ts'iyuh kk'ułgaal aldlaat.

Naa'an łlee'adineelneek.

Ts'uh do'o hutł ghu nee'adineelneek.

Yootlee ts'a honotleezilliyh, honotleezilliyh.

Yoongga nots'uhunla'eeyh.

Łhts'a hagma'an gheel go dikiltłaal hutłłaał ta honotleedilliyh kk'aat'aanh,

ts'uh neelkk'aats'a huneeł'aanh.

Go gonh hagma'ana.

Yoongga hun kk'udaa hutł ghu neehozeeditonh da hun hutł akk'ots'a-
hootaalt'-'onh.

"Eee! Seey'a baanh eegaalts'aghaneedino'."

Go kk'udaa hudidgał kk'udaa yuh łłaa seelołghaał soodnee yiłnee ts'in'.

Naangga tonosaadlitłit, go bideegguda yił.

Soot'a hadonohoditaadlaghał kk'aadiyoh gheelhee.

"Eegaalts'aghaneedino'," nee,

ts'a no'ots'a hadonotaadlitłit.

Dzaadolghał gheelhee go hun dinaa kuh kkaa yuh nidaadliyo ts'uh.

"Seey'a baanh, eeykk'ut no'o bakk'a ts'a dint'aanh," beeznee.

Suddenly, she heard a noise and raised her head.
There stood her two big, older brothers.

"What is wrong with you?" they asked her.

"He stopped feeding me long ago.
That is why I am in this condition," she replied.

"What is that out on the sled?" they asked her.

"Oh, that's food," she said.

"If what you say is true, go outside
and untie the lashings," they told her.
The food was all lashed down.

She barely managed to get out of her bed. She was close to death.
She stumbled out the door
and somehow managed to make it out to the sled.

Her husband was looking up now and then.
He was looking up from the beaver house and checking on her.
That is why the woodpecker always looks up from its pecking
and looks around.
It is because of that.
He checked again and noticed that she was by the sled, doing something.
"Hey, Mother of Seey'a, you've finally done it."
She finally decided to risk her life.
He rushed up the bank, carrying his ice chisel.
She shuffled back to the shelter.

"You've finally done it," he said,
rushing into the shelter.

He was startled; there stood two big men.
He said, "Mother of Seey'a, go ahead and help yourself."

Adigidee sugh ts'ineedaatl nēe ts'a gheel, go adigideehu eey kk'aagha
ts'anoheetodaatl.

Go uhdon uhdidnee daa' yoogh uhdon ts'ilaatlghaanh eehu.

Ts'uh gheel, "Hu adita lo koon bakk'ats'a dist'aanee?" nēe gheelhee.

T'udza nēe dahoon yuh ditaadlikin'.

"Yee! Yuhdaadza bughutlin tēehoonlt'uh ts'a hadodidlee.

Go hal yuhdaadza bik'inaalt'lon' ts'a hadodidlee,"

nēe ts'a zeeyuh nigit aahaa ditaalnee'.

Go adisoogha baaba nēe ts'uh naa'an tēeno'adineetneek.

Ts'uh gheel hutl kk'a kk'aghee'ut.

Zeeduh gheel doogha baaba hadonots'eelkoot.

Ts'uh doogha kkaa yil gheel k'agheehonee.

Kk'adaa hudigaal k'agheehon'!

At'eeylo kk'adaa yuh todlooh yilnee.

Duhugh kk'adaa t'ogho yuh yinok'eelaelaa.

Go tlaahu yoogh yit'ok'agheekik nilk'idinh ta,

eenh kk'adaa uhdinoyeeleelaa at'eeylonh.

Kk'adaa, "Dotlee lo kk'odee lo dint'aay dotlee ggaagga binsiniyee," ts'idnee
gheelhee.

At'eeylo koon binoyideelt'aa go needeetoliil ts'uh.

"Tlaa eey notlee bugh nukkuzeetodil," hadnee gheelhee go niloogha eena.

Notlin hayugh nukkuodeedidaatl,

ts'uh kk'adaa gheel kkanh yee ts'ahagheetlaatl.

Ts'uh kk'adaa noya' haahagheelo.

Eeydee tonohadliyo.

Da halts'in' gheel, "Tlaa eey tobaats," hadnee.

Dahoon gheel go k'ildon' yaan' haahagheelo.

Since someone else had come, she could now talk back to him.
 Before, she would have been killed.
 She said, "Since when do I touch the things on the sled?"
 She began talking back, now that she had the chance.

"Oh! She means that there is a yellow path of grease leading away from her
 entryway,
 I feed your little sister so well,"⁴
 he said in fear.

She shuffled back outside, so happy to be able to get food again.
 She untied the bindings of the sled.
 She barely managed to bring the food back in to her brothers.
 Then she ate with her brothers.

At last, she ate again!
 Apparently it had been his intention to let her starve.
 He had stopped feeding her altogether.
 At first he gave her food now and then,
 but then he stopped doing even that.

Then he said "I don't know what is wrong. Usually beavers are easy for me to
 catch, but I just can't get this one out."
 This was foreshadowing his death, because he was going to die.

"Let's go down to it," the brothers said.

They went down the bank to it
 and cut a hole in the beaver's lodge.
 They took the beavers out
 and brought them up the bank.

In the evening they decided, "Let's cook them."
 They had brought up only some of the beavers.

4. He was claiming to have brought his wife so much nice, greasy food, that their entryway was yellow from the grease that dripped from the food as he brought it in.

Ts'uh, "Gin eey laa'aa k'aal kkaa hałda hayindiniyh ta hayidoghodla kkunaagha daaldlo.

Uhta huyaana' kk'adaa eedik'ida, k'eelugh bits'ilaayh," hadnee gheelhee.

Ts'uh k'idoghodla honaahadaadliyo,
ts'uh eeydee kkunaagha neehadaaneelo.

Dahoon kk'adaa dok'ahadaal'onh.

Kk'adaa nonla k'eenaatlk'uh.

Kk'adaa łots'iyuh nonla nilk'uh, dahoon naa' neehayidaanee'onh.

Ts'uh, "Gganaa', gin eey bidoggu nots'eetinliyaayh ta huyaana' kk'adaa t'ogho bidoggu haa hoolaanh," hadilinh ahadnee gheelhee.

"Tłaa eey nonla bidoggu nots'eenolyaak," hadnee.

Ts'uh hayadoggu no'eenaadliyaak.

Ts'uh koon koon habilinh yidoggu no'eenaalt'onh dahoon

go k'eelakk'anh go k'adoghodla yidaatlyil aahaa yuh tolił yee yik'ingheet'akk.

Doo' tolił nilk'ugh yuh saadlagguts.

Neets'ineelit.

Naa'an hun koon dikiltłaal bitleet'oggu haa hoolaan eet'ukk.

Ts'a ant'aa yagga bitleet'oggu hultuh beeznee.

Ts'uh hał go noya' hałda bidoggu k'eedlaghaa'aa.

T'ogho yuh k'ik'uh bugh dogholkuh dahoon abaats tuh bidoggu haa kkalee.

Go hałda uhts'a haghana ts'idnee.

Dahoon go yoogh dineega nilaana yoogh hulzinh nilaan abaats tahał bidoggu yuh haa dolkkonh bidoggu k'idakkaah.



"You know, when our ancestors had a hard time catching a beaver, they would put around the fire the sticks it has chewed. Then they would have an easy time catching it in the future," the brothers said. They brought some of those chewed sticks up the bank and put them around the fire. They put the food over the fire. It had come to a boil. They took it off the fire while it was still boiling.

They told their brother-in-law, "Friend, only when we pass our faces over the top of it does it get grease on the surface." Let's pass our faces over it," they said. Then they started to pass their faces over it. Just as their brother-in-law was passing his face back over it, one of the brothers grabbed a stick chewed by the beaver and hit him over the head with it, knocking him into the pot. Doo', he swallowed the boiling broth and died. He flew away as a woodpecker with grease on its head.

They say that is why the woodpecker has yellow markings on its head, and why, when you cook beaver, it has no grease on top. No matter how much fat is on the beaver, when you boil it, the fat does not appear on the surface. They say that is the reason for this. When you boil moose or bear meat, there will be grease on the top, and you scoop it off.



Dahoon noya' nilaan hał uhts'a hagh'aana uhd'a'et'aa'aa ts'idnee.

Doo'! Hadilinh halaatłghaanh.

Kk'ūdaa hadidaadza naahataadlaghut.

Go kk'ūdaa nidaats'a haahaa tohol? Ghałolaa.

Ts'a gheel hadidaadza noheelghut, go kkaayah.

Dagheel, "Dinaahulinh ałdlee dinaahūdaadza yaan' ts'inaatłkkuyh," hadnee
gheelhee.

Ts'uh yagga go dikiltāal boogha at'eey ło ts'inił ło go hun,

"Hee'! 'Nikitł'a ałdlee,' seeznee.

Hu t'ogho sikitł'ahee?

Sikitł'a t'aas diyh ts'idza niteehda yool gheel'aan'," nee gheelhee.

Nidaadinh go, 'Nikitł'a ałdlee,' seeznee dinh," nee gheelhee.

Kk'ūdaa k'eelugh yuh go daghaa no'oolneek.

Ts'uh kk'ūdaa leek adiyil yoo'oogh notaadlitaak.

Yoo'oogh tłida hatileet ta bił ada needoyidaałtaayh.

"Seey'a, nito' ts'ilaatłghaanee?" yilnee.

Go leek eeneen' ło hanaayh.

Ts'a go "Eetaa' ałdlee," nee, nee.

Kk'ūdaa hulookk'ut tohadagheelit.

Kk'ūdaa beedoy yee koon an notaalakkaak dahoon daghaa ghū lido.

Huyil gheel kk'ūdaa bił ada neeyeetaatłtaanh.

Yoo'oogh yiyil lido ts'uh bił yineetłtineee.

Yagga nobi'eetinlidaah kk'aant'aa ts'uh yitlee' t'o daggannoyeeggotł,

"Seey'a, nito' dodiyoh?" yilnee.

"Nito' ts'ilaatłghaanee?" yilnee.

"Eetaa' ałdlee; eetaa' ałdlee."

Kk'ūdaa huyineedoyiditaadlilit.

Kk'ūdaa hun hootłilts'a bił aahaa dint'aa.

Kk'ūdaa koon nobi'eenaadlidaakk.

dahoon yitlee' t'o daggannoyeeggotł.

Ts'uh saay yits'a dagga dliyił dahoon,

"Seey'a, nito' ts'ilaatłghaanee?" yidaadiyoh.

They say this story explains why that it is not true for beaver meat

Doo'! They killed their brother-in-law.

They started taking their little sister back home on a sled.

How could she walk? She did not walk.

They took her back to their village on the sled.

They said, "Our brother-in-law starved to death, and we barely found our sister in time."

The woodpecker's older brother was the flicker.

"Hey! They're telling me my younger brother starved to death."

My younger brother?

My younger brother used to stay out two nights on just one spruce grouse gizzard.

How can they tell me, 'Your younger brother has starved'?" he said.

Right away, the flicker married his sister-in-law and began taking the dog out hunting with him.

When they camped, he would not let the dog sleep.

"Seey'a, was your father killed?" he asked it.

How is it that a dog can speak?

Again and again it said, "My dad starved."

Again, it was in the springtime after breakup.

The flicker began to go out hunting in his canoe while he was married to his former sister-in-law.

He began to keep the dog from sleeping.

He stayed in camp with it and never let it sleep.

Each time it started to nod, he would jerk up its head.

"Seey'a, how did your father die?" he would ask it.

"Was your father killed?" he would ask it.

"My dad starved; my dad starved."

He was really wearing it down.

Soon it became very sleepy.

Then, just as it was beginning to fall asleep, he jerked it up by the head.

He held a knife to it

and demanded, "Seey'a, was your father killed?"

"Eetaa' tsagha'eegha."
 At'eeylo "Eetaa' ts'ilaatighaanh," nee dinh.
 Go eet yuh yilodaadlilyh. Yilaatighaanh.

Nosaalakkaanh.
 Yoogha nots'eedakkaanh.
 Ts'uh k'its'iditaaltit; k'its'iditaaltit.
 Go ginee ghulaa' go la'on ditlit gheelhee.

"Yeee"! K'its'inoyeetaalt'aan nohodineek ts'a nohooldlaa noyidaaltit."
 At'eeylo kk'adaa k'its'a kk'onohooto'ok ta dit'aanh haynee ts'in'.
 Uhts'a hayyildiniyh.
 Ts'uh yoogha yuh tleehataatidaat.
 Ts'a go yagga solt'aanh yaan' bidina kkaa yaan' aghonh.
 Go kkaayah yuh adiyil yuh k'uhudeetaalaghunh.
 Yoogh tso yee huyil dotleehatidaat nu'unhootiggaat.
 K'uhdeeghunh.
 Ts'uh eet daa'an ghulaa' kk'adaa dodiyoh hukka' huyaana' koon hayughu
 noholnik *Grandpa* gheelaa' yughu noholnik.
 At'aght huydo hutaaldlit yeenslinh di huyh ghon' naaltigus.

"My dad was thrown into the darkness like a bone."
That was its way of saying that its owner had been murdered.
Right there, he stabbed the dog and killed it.

He started to paddle home.
He arrived back home.
Then he began pounding on something.
I don't know what he was pounding with, maybe a rock.

Someone said, "Oh no! It's going to happen again."
Evidently the flicker acted like this when he was angry and was going to make
trouble.
They all knew this.
Everyone ran away.
Why did he not just kill the woman and her family?
He began to kill everyone in the village.
He speared the ones who ran into the caches.
He killed everyone.
I don't know what happened then. This is as far as my late Grandpa used to tell
the story.
I thought the winter had just begun and now I've chewed off part of it.

Taahsol Soł'taanh
The Taahsol Woman



Yagga gheel ts'uhut'aanh
 dagheel yoogha saanh t'ogho ts'in' koon yoogh k'eelda k'idaadlit'ee.
 Kk'udaa go saanh yah yinhudeelaayh dagheel hadaadlit'ee yoogh kk'alna.
 Dagheel kk'udaa gittl' aahaa koon k'ahoonaaldlaa'.
 Kk'udaa gittl' aahaa lookk'a ahooneelaa'.
 K'ahałgiyhtl' ts'a yoogh gittl' ghu yoogh neelkk'aats'a naahdididiyhtl', beedoy yeet.

Gheel yagga solt'aanh
 t'ogho eey solt'aanh ts'uhuldininh gheel koon bakkun', odeek'a gittl' yil' gheel
 dit'aanee.
 Ahuyil' yoogh nots'ididiyhtl' dahoon
 gheel eet k'uhkk'a nodakkaayee.

"Go lo dogheent'aa' dahoon go naadininh nots'eedidaatl'?" yil'nee.
 Dahoon yits'a hanaayh,
 lo'ts'iyuh yitlee' t'o kk'oyeedaggaas.
 Eehoo dahoon gheel t'ree nitoogha naa'alikkaagaa gheelhee.

Kk'udaa k'eelda halts'in',
 koon bakkalaa,
 nots'eedidaal' dahoonh.
 Ts'uh kk'udaa yoongga k'eenaadla'eenh.
 Yoonggu k'inol'eel.
 Yaggat koon ts'aak'inla'eeyh.
 Yoogh zo kk'udaa kk'udaa udinh yaan'.
 Naahdididaal' dahoon gheel toyoltaal'.
 Dagheel kk'udaa, nosaafakkaanh.
 Hodaa naaghadakkaal'
 dahoon gheel yinggu k'inol'eel.
 Yakk'a ts'aak'inla'eeyh.
 Yagga hun koon neeghots'ineekkaanh
 yagga daangga t'aanh.
 Ts'uh gheel eeyit neeghots'ineekkaanh dagheel neek'its'inaal'eenh.
 Huyil' hun daangga hun koon tleetaalaggas.
 Ts'uh gheel ahu k'inol'eel.
 Donggu hun koon naakklookkuno huyoz hoolaanh.

In the time very long ago,
it was toward the end of summer and some people were gathered together.
They were staying where there were summer houses along a creek.
They were beginning to fish with fishhooks.
They were fishing.
They kept catching fish, traveling up and down the creek in canoes.

There was a woman,
and this woman was very suspicious of her husband, who was one of the ones
catching fish.
When the others came back home in the evening,
he was always the last to return.

"Why are you the last one to come home?" she asked him.
She was always nagging him
and pulling him around by the hair.
Even after all that, he would not come straight home.

One evening
he was missing again
after the others had returned.
She began to sneak upstream.
She was sneaking around back in the woods.
She sneaked out of the woods now and then.
There was her husband, all alone.
Everyone else was going home, but he was just drifting along.
He had started to go back home
and was paddling back slowly
while she was sneaking back up in the woods.
Now and then she would come into the open to see where he was.
Then she saw him paddle ashore
and disappear up the bank into the woods.
She sneaked up to the place where he had landed.
At that spot there was a well-traveled path going back into the woods.
She was sneaking along the path.
There was a little house back in the woods

Dagheel huts'a dlukk aahaa eet'akk.

Ts'uh eet neek'inaal'eenh.

Ts'uh liyee dolyo.

Ts'uh naayagga huneel'aanh.

Doyah hun koon dinaakk'olonh lo go yiyil didneeyee.

Gheel naa'an dinohooloh,

kk'aagha notaadlaggok.

Kk'adaa yoodo huts'inh dit'aanh da no'eediyo.

Yoogha lido.

Baahaits'idogho nohoodilit

hu gheel nots'eedakkaanh.

Kk'adaa tonots'ilt'ots.

"Dont'aanh dahoon go naadin nots'eedidaal?" yi'nee.

"Go lo nosaafidaatl dahoon go huk'kaalgineeyaa.

Dahoon lo go oda yigilt'-as'oyh

dahoon go lo go huk'a neehooneelit ts'in'." nee.

Kk'adaa, "Gin eey solt'aanh bagha'an dinaakk'aay neenokinlaghuyhdlee,
noneeltaayh nugh sugh neetonyh?" bits'iditaalnee'.

"Ha! Hudogheet'aa' koon da'alnee?" yi'nee.

Lo'ts'iyuh, "Dinaakk'olonh ant'aa eey bagha'an k'uhkk'a neenokinlaghuyhdlee,"
nee gheelhee.

Yit'lee' t'o tleenoyitaalaggask.

Tlaa at'aghl disaatl'aanee.

Lo'ts'a yuh bit'lee' t'o tleenots'idaggask tleenots'idaggask.

"Nitoogha noneeltaayh. Nitooogha noneeltaayh," beeznee.

Kk'adaa lo'ts'a yuh ts'eetilaatlghaan'.

Ts'uh dughmaagha

dagheel kk'adaa koon yuhu notaalakkaanh.

Adiyil noyeeltaanh.

Doogha yuh nidaats'a koonh? Lo'ts'iyuh bingga hootaaldo'.

from which she heard laughter.
 She sneaked up to the house,
 climbed up to the smoke hole,
 and looked inside.
 It was a young girl with whom he had been laughing.

She rushed away
 and started running back home.
 She rushed back to the place where she lived.
 She was sitting around.

He had been gone all evening
 when he finally came home.
 He came up the bank.

"What did you do after everyone else returned?" she asked him.

"Oh, I didn't realize that everyone had returned without me.
 I was fishing all this time
 and I didn't it had gotten so late," he replied.

She asked him, "Why didn't you bring back that girl who has been causing you
 to stay away? Bring her home to help me!" she told him.

"Who are you talking about?" he asked her.

"It is because of that young girl that you have been staying behind," she said.
 She began to pull him around by the hair.
 This was just the beginning.
 She pulled him in and out of the house by the head.
 "Hurry and bring her home. Hurry and bring her home," she told him.
 He was almost killed by her.

So, very reluctantly,
 he paddled back up to that place
 and brought the girl back with him.
 Everything was good. His wife now had a co-wife under her.

Yoogha kk'onheedineeyh dahoon
 gheel la'on ak'ingheehooł.
 Yoodaggu hugooy t'ogha k'its'inoyinaalhooł.
 Ts'uh aants'a haltaanh da hogho yuh doydinaatłts'ok.
 Go litaanh da huts'int's'in halda hayingheehooł.
 Kk'udaa yoogha kk'o'eneeyh ghu dzaan ninaahadlineek,
 hu gheel kk'udaa halts'in' kk'udaa hanaaldzit.
 Nonts'a dinaakk'ołonh kot'a nots'inaalitaanh gheelhee.
 Nonts'a huts'a nik'ahadlukk kk'a dahadnee eetł'akk ta gheel k'ideeteey
 biyeennohudiligee.
 Bil heenaadlidaakk kk'aant'aa,
 ts'uh gheel yinaatłtsut go t'ool k'iyeehul aahaa.
 Nonts'a yuh la'on habakk'aadineelninh.
 Habaak'idaadlit'akk.
 Gheel k'utgaal halaalghaanh, eenh gheel haleeghaalaa gheelhee.



One day, while the man and his second wife were out working,
the first wife tied a rope to a rock.

She tied it up over the rafter

and let it hang over the place where the girl and her husband slept.

She tied the other end of the rope to the wall on the side of the house where she
slept.

They worked all day,

and in the evening they went to bed.

The man went to bed with the young girl across the room.

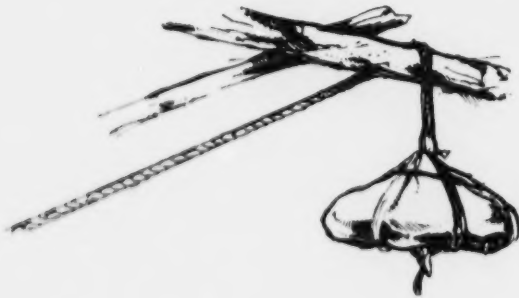
The first wife heard them laughing from across the room, and that made her even
angrier than before.

When it looked as if they had fallen asleep,
she angrily cut the rope.

Across the room, the rock fell on them.

It slammed down on them with a bang.

It almost killed them, but it didn't.



Lo'ts'iyuh biyeehutaaldlit, go dinaa.
 Kk'udaa hudigaał biyeehhooldlit.
 Ts'uh haazeelk'aah, haazee'ots.
 Go dinaatlee' t'o' kk'odinaats'eedaggaas aahaa
 yuh dinaatlee' daadlitsit gheelhee.
 Dahoon gheel yuh haazeelk'aah.
 Lo'ts'iyuh go daadlit'eeey kkaa seeltughunnaalyoot,
 "Seeltonuhdaał," nee ts'in'.
 Ts'uh gheel seeltotleeheaneel'daatł.

Bidinaa' keel hoolaanh,
 eeydee yaan' gheel biyił lidohee.
 Eet haldo dahoon kk'udaa huyts'in' hoolaanh.
 Ts'uh go hutlinh bughundlineega ditłiga gheel
 duhdził yeet dughundinaatłggut.
 Baaba ditłiga kk'ał neeneelo.
 Kk'udaa hadidnaa' yił ahadinh yaan' haldo.
 Huyts'idogho haneelit.
 Huyił kk'udaa huyh hoolaanh. Huyh neets daa'an dahoon
 nok'idaadla'eeyaa.
 Dibaa zokk'ul dibaaba ukkuna'ałdo'aa.
 Hayaanligit.
 Kk'udaa yuh yinheedlooh gheelhee.
 Huyił gheel go bidinaa' hał Dodok'idildeeh ba'ooza'.
 "Dodok'idildeeh, aadaggu nito' nakk'a hootineel'aan'
 ts'a aadaggu kk'oneedoyaa'," beeznee.

Haatsahyideelt'aanh.
 Yoogh aadaggee gheel nidaagha ghulaa'
 kk'otsahyeetł'aanh.
 ts'uh nots'eet'ots.

Ts'a yoogh haldo.
 Dzoghoteey haak'idaadlit'ronh eetłakk.
 "Dodok'idildeeh, nito' no'eediyo daa' koonh," yiłnee gheelhee.
 Naa'an tlee'eeltłuh.

The man became very angry.
 He finally got mad
 and left in quiet anger.
 He had been pulled around by the head so much
 that his hair was tufted up.
 He left in quiet anger.
 She chased away everyone else in the village,
 saying "Get lost!"
 They all fled.

She had a son
 who was the only one staying with her.
 They were staying there and it was late in the fall.
 She gathered all the fish that had been cut that summer
 and put them away in caches.
 She put away all of the food.
 Only she and her son stayed there.
 The fall passed.
 Soon it was late in the winter,
 and no one had come home.
 No one had even come back to get their food.
 They were afraid of her.
 They all might have been starving.
 Her child's name was Dodok'idildeeh.
 "Dodok'idildeeh, maybe your dad will see your tracks.
 Go walk around up in the hills," she told him.

He left, crying.
 I don't know how far he went.
 He walked around, crying.
 Then he returned home.¹

Later, they were staying at home
 when they heard a noise at the door.
 "Dodok'idildeeh, maybe your father has come home," she told him.
 He rushed out the door.

1. His snowshoe tracks left in the hills were a sign for his father to come home. The woman evidently missed him, so she told her son to leave the tracks.

Huyil go hun bito' gheelaa'ee,
adakk'a k'oodaadlikil
At'eeylo k'utgaal yuh dinaa ditliga yin'eedlooh.

Do'ots'a hadots'inee'ots.
Dinaatlee' nots'itlyil. Yitlee' t'o yuh kk'oyeedaggo.
At'eey lo taahsol solt'aanh.
Go gin ghulaa' go taahsol solt'aanh beezneeyee.
Kk'adaa t'ogho eey hunonlits'a eey ninkkokk'a huyee ts'ahooldinyee.

"Ho adink'a koon dinaakk'olonh nugh kk'o'eedineeyh
ts'a lo go gheedloof?" beeznee.

"Nidaats'a hugh koon zeeyuh saahaa adiyil hoolnaah dinh?
Tlahoolt'aa ts'a yuh sileelghaa?" beeyditaalnee'.

"Donnitl'aanh ts'in' ho dinaakk'olonh?" yilnee.
Dahoon yik'agheelon'.
Huyil hun, "Ho dinaa ditliga nugh dodiyoh?
Dahoon go ninh yaan' dint'aanh?" beeznee.

"Nodaggu t'aanh yuh kk'adaa naahaldlo'.
Habildon' ditliga dagga daanno'eehnyhdlaa," nee gheelhee.

"Dodok'idildeeh, nodaggu
'Eenaa' yuh baaba ukkuno'uhdidaat, yahulnee' habideenee," yilnee.
Naa'an t'aanh yoogha nidaats'a baanhooneelit.
No'eediyo.

"Hodee? Habidagheennee'ee?" yilnee.

"Oho'," nee.

"Doheet'aa?" yilnee.

There was the one who used to be his father,
with a belt tied around him.²
Everyone apparently had nearly starved.

He came in
and she grabbed him by the head again and jerked him around.
Apparently she was a *taahsol* woman.
I do not know what a *taahsol* woman is.
She was the worst kind of jealous person in the world, someone jealous of a
spouse.

"Where is your girl? Isn't she supporting you?
Why are you starving?" she asked him.

"Why are you making yourself miserable on my account?
Why don't you just kill me?" he meekly asked her.

"Why would I do that? I love you. Where's your young girl?" she asked him.
Then she fed him.
"Where is everyone?
Why did you come home alone?" she asked him.

"They are too weak to do anything.
Many of them cannot even get up anymore," he said.

"Dodok'idildeeh, go up there
and tell them 'My mom said for you to come and get your food,'" she told her
son.
He went out and was gone for a long time.
He returned.

"Well? Did you tell them?" she asked him.

"Yes," he said.

"How are they?" she asked him.

2. He had become so emaciated that his clothes hung loosely on him. He needed the belt to bind them.

"O yoogh ees habildon' yaan' dagga daannaa'ahniyh," nee gheelhee.

Noheedidaatl.

Nots'eetaalidaatl.

O go dinaakk'olonh gheel koon ghulaa'ee.

Hadibaaba ghæ noheedidaatl.

Lo'ts'a yuh k'idohagheedaakk, hadibaaba aahaa.

Kk'adaa yee nozodilit huyoz

eenh koon koon kk'adaa ts'uhudin

bitlee' t'o kk'onosaalaggas, kk'ots'eeggaas.

Ts'aa yoogha diyf'aanh huyil kk'adaa hun yuh yilaatlghaanh.

Kk'adaa eey dahoon yuh daggats'a yuh bitlee' daadlitsit dahoonh.

At'eeyto koon yuh dikiltf'aasga laagha,

yagga donlaa' yuh bitlee' deetoltsit ts'a yuh diyeeloh.

Dahagha'an ant'aa yagga bitlee' dagga ts'a bikoodla daadlitsit, beeznee.

Go hal ba'ot diyeeloh ts'in'.

Kk'adaa k'a'atf'laatl.

At'aghl huydo hutaaldlit yeenslinh da huyh ghon' naaltfgus.



"Only some of them are still able to get up," he said.

They came home.
They all started coming home.
The young girl must have been with them.
They came home to their food.
Then they all were saved with their own food.

Her husband regained a little strength,
but then, once again,
she began pulling him around by his head. She pulled him around.
She kept doing this until she finally killed him.
His hair ended up being tufted into a crest.

Apparently he was to be a belted kingfisher.
She made it so his hair will always be tufted.
It is said that that is why a kingfisher's head feathers stick straight up.
That is what his wife did to him.
He had turned into a bird.

I thought the winter had just begun and now I've chewed off part of it.



Dikitł'a Nilots'eebaay
Notaadla'aanee

The One Who Recognized
Her Younger Brother's Little Finger



Yagga gheel ts'uhut'aanh
 dagheel yoogh neelkkun' kkaa hadonh kkaa ota haldo,
 go solt'aanh bidiina kkaa.
 Dagheel yoogh hadaadlit'ee.
 Kk'udaa huydo hugheelit.
 Sonot hutinh kkokk'a,
 kk'udaa ts'eeckaayah neenaahatodidiit.
 Dahoon gheel go habidiina kkaa gheel go ada yuh hadaadlit'ee da yuh hataaldo'.
 Dahoon go habidinaa' hadakkun' yiit huyaana' gheel ts'eeckaayah neehataalno.
 Habidinaa' kk'olt'oyooz yoz yaan' kk'oheel'taayh.

Kk'udaa ts'eeckaayah neehaneeno ts'uh eet haldo.
 Huyit hun go bakkun' gheel,
 "Tlaa nidiina kkaa ghun notaaghsdot,
 nugh t'ee t'udza kk'ok'aghaadineeyh ts'a dahoot'aa dahoono," nee gheelhee.
 Beeneekk'aat,
 donh kkaa ayineedeelaanh ts'uh.
 T'aanh huts'a notaaliyo.
 Yoogha odee bakkal hoogheelaa'.
 No'eediyo ts'uh, "Nidiina kkaa doheel't'aa'aa," yiitnee.
 "Yagga ees hadaadlit'ee," nee.

Ts'a doogha halookk'a dogho oda ts'eeckaayah haldo.
 Go bakkun' an notidoyh, an notidoyh.
 Ts'a doogha go bakkun' yokko an dit'aan gheel ghu kk'o'eedineeyh.
 Kk'udaa tohudoliit.
 Kk'udaa nitaa'aho' dahoon gheel tleeteey dzaanh tuh dzaabaats'a hoolaanh,
 hunlikuh.
 Ts'uh gheel tleeteey kk'o'eedineeyh.
 Ts'a go do'o adiyuh bakk'olidla daa'atlkoot.
 Ts'uh yineet'aanh.
 Aaya'oo hun gin ghulaa' biikiit kk'aant'aa.
 Gheel yeenaat'-aan'.
 Ts'uh no'o yugh neeneeyo.
 Huyit go hun koon bikit'a nilots'eebaay t'aanh tseedeet'aay hun koon biikilee.
 Yitaat'-aanh ts'uh taaltsaah.

In the time very long ago
a husband and wife were living near their parents,
near the wife's parents.
They were living there.
It was at the end of winter,
during the early spring, when the snow was crusted with ice.
It was time for them to move to spring camp.
They went there while their parents stayed behind.
Only the parents' daughter and her family were going to spring camp.
Their daughter had a child, a baby.

They moved to spring camp and stayed there.
Then the husband said,
"I am going back to visit your parents
while it is still possible to do so," he said.¹
She wanted him to do it
because she was worried about her parents.
He left to visit them.
He was gone a long time.
He came home and told her, "Your parents are fine.
They're still staying there," he said.

They stayed in the camp for the entire spring.
Her husband would go out hunting.
She would work on the game that her husband had brought home.
It was almost breakup time.
The ice was melting on the lakes and it was warm during the day.
She was working outside.
Her husband's quiver was always hanging some distance away.
She looked at it.
It looked like something was tied to it.
She kept looking at it.
She walked over to it.
There was her younger brother's crippled little finger.
She saw it and began to cry.

1. He meant that he wanted to go while he could still travel on the ice on the rivers and lakes.

"X! Eee! Go lo sidiina kkaa gheeghonh siyiŋ niyoo kkaa," yoodnee.
Taaltsaah, taaltsaah.
Dahoon yah ts'ildo gheelhee.

"Hu! Dodaadiyoh eenee' do'odee?
Dont'aa dikitl'a nilots'eebaay notaadla'aanee?" yiŋnee.

Hulookk'adogho daaneeflot.
Hulookk'a doghok'ineetsaah, didiina kkaa kk'aat.
Kk'adaa tohudagheelit.
Toodogga hoolaanh.
Eelbinh.

Kk'adaa hulookk'ut nodo' dinaa hoolaanh hu huts'a ts'aahataalkkaan,
ts'eeekkaayah huts'inh.
Ts'uh gheel nonla t'aanh bakkun' baadinh ts'aaneekkaan.
Ts'a doogha dakkun' kk'a ghakkaaŋ.
Huyiŋ bidinaa' taaltsaah.
Go didnaa' yoza dinla atldo.
Gheel didnaa' ts'a k'iditaaldlee'.
Go dakkun' t'ee ts'a biyeenhulit,
go bidiina kkaa hudeedaghunh ts'uh.

Dagheel, "Diginee laagha bitleetlahoolis daaligit kk'a binonisakkaayh.
Dee go didnee dinh.
Taak'iltus Bito', Taak'iltus Bito'.
Diginee laagha bitleetlahoolis daaligit kk'a binonisakkaayh.
Dee go didnee dinh.
Taak'iltus Bito', Taak'iltus Bito'," nee gheelhee.
Didnaa' dziy k'idilee.

Nodo' ghakkaaŋ.
At'eeylo koon neelghunohuditaaldonh.
Ts'uh do'oogha dots'in lo bakkun' ghakkaaŋ, dahoon go didnee.
Nodo' ghakkaaŋ huyiŋ dodo' hun bakkun' ghakkaaŋ,
dakkun' t'aaghakkaaŋ.

She thought, "Oh no, he must have murdered my family."
 She cried and cried.
 The man was in the house.

"Hey, why is she making that noise?
 Did she see her younger brother's crippled finger?" he said.

It was a long spring.
 She cried all spring for her family.
 It was after breakup.
 The water was high,
 having risen.

It was the usual time for them to go out from their spring camp towards where
 there were people.
 Her husband left and paddled up ahead of her.
 She was paddling along behind her husband.
 Then her child started crying.
 She kept the baby in front of her in the canoe.
 She began to sing a lullaby to her child.
 She was still angry at her husband
 for having killed her parents.

"I don't like the one whose body stinks, the one behind whom I am paddling,
 so don't cry.
 The one I like is Taak'iltus Bito', Taak'iltus Bito'.²
 I don't like the one whose body stinks, the one behind whom I am paddling,
 so don't cry.
 The one I like is Taak'iltus Bito', Taak'iltus Bito'," she sang.
 She was singing to her child.

She was paddling downstream.
 Evidently there was a sharp bend in the river.
 Her husband had been on the other side of the bend while she was singing, and
 he had heard her.
 She was paddling downstream behind her husband and she caught sight of him,
 closing the gap between them.

2. No further mention is made of this person. We have no clue to his identity.

Dagheel dakkun' t'olakkaanh.

"Dodeenee? Nidaats'a huk'ik'ileega eey bideeleeyee?" yi'nee.

"Haa! Donla nidin'aa', 'Nito' kk'a ditagheet'aan' ts'a han hut'aan ghanee
ditagheet'aa', beesnee,
ant'aa eey bidzeey k'idisleeyee," nee.

No'ots'a biyooneekkaanh.
Ts'uh yitaak'itaat'tuts.
Go ggastl aahaa gheelhee.

Kk'adaa eey go ggastl halda yoogha nin' kkokk'a bahoolaan yuh haboohoyh.
Dahoon yuh eeydee yah hayiniyihl.
Ts'uh yuh bugh k'ilguyh.
Eeydee gheel go ggastl beezneey hee.
Ts'a go at'aghlidoo hal nooyoogha hayaahaa adakk'ok'eeltlaay hal ggastl aaznee.

Ts'uh go ggastl aahaa gheel yitaak'ineeltudzee.
Ts'uh kk'adaa taagha neeghoneeyo.
Ts'uh too diyeleelaa.
Go bidinaa' yoz yaan' gheel too diyeeloghee.
Taagha taaneeyo ts'uh gheel yuh yoogh neeghohodeeltaanh gheelhee.
Too diyeeloh yoodnee ts'uh nodo' ghakkaal.

Kk'adaa nuggu taalyo.
Nodo' totil ninaa'aho'.
Yoogha dahoon notlin gheelhee
ts'aaghakkaal.
Doogha ghahot kk'adaa yoohon adeenh.
Taaldee' koonh.
Ts'a doogha ghahot.
Huyil go hun kkaayah hoogheelaa' lonh dinh tloga kkaayah hun neeneeyo.
Hanohaghanolyonh.
Doogha k'itsaan' ghatakk'a ghahot.
Huyil hun doyaggu huts'a hun, "Honosidinee'oyh," ts'idnee.

She caught up with him.

He asked her, "What were you saying? What kind of song were you singing?"

"Well, your child was crying, so I was telling him that he may grow up to be like his father and kill river people.

That is what I was singing to him," she replied.

He quickly paddled over to her
and began to pierce her canoe with his spear.
He raised the spear to her.

It was the kind of spear used to kill big game when the animals would charge.
They would plant the spear
and the animals would become impaled on it.
They called this spear *ggastł*.
Nowadays a walking stick is also called *ggastł*.

He sunk her canoe by poking holes in it with his spear,
but she made it ashore.
She did not drown,
but her little baby did.
She dove into the water and swam ashore.
He kept paddling downstream, thinking she had drowned.

Then she began to walk downstream.
Now and then she would cross a portage
as a shortcut.
He had paddled away.
She was walking along without anything to eat.
She was beginning to starve.
She was walking along.
Soon she came to what looked like an old, deserted village.
The area had been grown over.
She was walking through the grass.
She heard a voice down on the ground say, "Dig me out."³

3. The form of the word *Honosidinee'oyh* 'Dig me out', indicates that the object speaking is a smallish, roundish, heavy object—in this case, a skull.

Naa'an ghahol.

Go do'oogha neelkk'aats'a hunee'aaanh eehoo.

Ginee zokk'ul kkalaa.

Gin soo'u?

T'ogho yuh hoozonh ts'a koon hanaayh.

Biyeelotghaal kk'a didilnee'a gheelhee, boho.

Ts'uh kk'udaa kk'aagha neeno'eediyo.

Aanoo' neeno'eediyo, ts'uh koon ahu naaghadol.

Go ada t'aanh huts'a k'ooleegheelt'on' dinh doyaggu huts'a hun,

"Honosidinee'oyh," ts'idnee eet'akk.

Kk'udaa doyaggu nuhutaadliyo.

Nuhulyaah,

huyil hun go hun koon dinaa tleelt'in dinaal'onh.

Ts'uh gheel yoodinaalneek.

Ts'uh doogha yideenaal'onh.

Yidino'ol.



She went over towards it.
She looked all around trying to see something.
No one was there.

What was that?
It had sounded friendly.
It had not sounded threatening to her.
Again, she walked over to the place where she had heard it.
She walked past it and then back. She was walking very close to it.
Just when she was at the place she had been before,
she heard someone down on the ground say, "Dig me out."

She began rummaging around that place.
She searched around,
and there was a human skull.
She picked it up.
She began to carry it with her.
She carried it along.



Ts'a yoogh tñida taaldlit.
Go baaba adeenh koonh.
Yoogh ginee eenee' kkaa gheel ghaholee.

Huyiñ hun yeekk'a nohutaaldlit.
Huyiñ hun dinaa anolidlaa.

Kk'adaa hun, "Tñaa noho an kk'otaaghsdok," beeznee.
Ginee ghulaa' aldlaan yiñ bugh nots'eet'ots.
Kk'adaa hun koon k'itaalhon'.
Tñidaa ta huyaana' dinaa nilaanh.
Ts'a yoogha kk'adaa bidziyh koon aldlaanh.
Ts'uh gheel eeydee liñ yiñ gheel k'ughu kk'o'eedineey
k'it'on kk'adaa yaa'ooghanaalkkon'.
Ts'uh kk'adaa kk'oyideenaal'onh.
T'ree notlin Yookkan huyaana' huts'a ts'aaghahot,
go yootloogha han hukuh huts'a nee ts'in'.

Kk'adaa yoogha dinaa hoolaanh dagheel lido.
Tñidaa ta biyiñ ts'ahanaayh.
Dahagha'an gheel go koon yoogha yuh k'ideeteey hanaay adiyiñ naahadaayh ta,
yoogha dohudnee,
"Dodnee eenee' nughunee?
Dont'aa k'it'leelt'in kot'a dinaadla'on to nugh didneeyee?"
koon hadagheenee'.

Kk'adaa hun yoogha t'ree notlints'a huyaana' huk'aa dit'aanh.
Huyiñ hun beedoy hatitseenh.
Go tñidaa ta huyaana' biyiñ kk'oyeedineeyh.
Kk'adaa kk'eeyh beedoy hatitseenh.
Kk'adaa ts'aataalkkaanh.
Huyiñ hun kk'adaa yootlee go huts'a dit'aanh da huts'uhu neeghakkaa.
Yuh Bineelghaadza kk'a dahoot'aa dagheel huts'a ghakkaa.

Huyiñ hun, "Kk'adaa yagga tñaa ologha notaaleekkaan daa' ees tosideetin-
gheelts'uyhti," yiñnee.
"Yagga tosideenaaleets'ok daa' ees eetolbeet.
Dahoon yoodo dots'inh ees saanlaaghadoh hoolaanh

She began to settle down for the night.
 She had no food.
 She had been going along eating small bits and pieces of vegetation.

It was well into the night.
 The skull turned into a whole man.

Then he told her, "I am going out hunting for you."
 He killed something and brought it to her.
 Then she began to eat well.
 The skull was a person only at night.
 He also killed a caribou.
 She tanned the caribou hide
 and sewed the soft, tanned skin around the skull.
 That was the way she carried it around with her.
 She was still walking downstream, going towards the Yukon River,
 thinking she would go out to the main river.

Then she stayed at a place where there were people.
 He would talk to her only at night.
 That is why, to this day, if a young girl talks to herself a lot,
 sometimes people will say,
 "What is she talking to?
 Does she have a skull in bed with her?"
 They used to say this.

Then she continued to go downstream towards the main river.
 The two of them built a canoe.
 He would work with her only at night.
 They made a birchbark canoe
 and she began paddling downstream.
 She was nearing her destination.
 They were coming to a mountain that looked like Koyukuk Bluff.

Then he said to her, "When you pass by this bluff, tie a rope to me and lower me
 into the water.
 When you lower me into the water, it will flood.
 Downstream there is a fish camp,

da ees dinaa ootilagheelt' on'," biyi'nee.
 "Da kk'adaa k'ineelt'ool'," yi'nee gheelhee.

Kk'adaa k'enaatl'ool.
 Neek'inaaneelt'ool, go t'aah.
 Neenaal ts'a diyeeloh.
 Kk'adaa nodo kk'adaa yuh Bineelghaadza ologh kk'a dahoot'aa dagheel.
 Kk'adaa go dibiy'nee ts'a toyideenaatl's'ok.
 Huyil hun nodagga yuh diloghotaaghadeetaalyo.

Eeghalbeel.
 Nodo huts'a too yi' zeelghos eet'akk.
 Kk'adaa yoodaggu yuh dli' neets hu kk'adaa needaalbinh.
 Huyil hun hadohudagheeneek.

Kk'adaa honoyidingheelts'ok.
 Kk'adaa honoyidinghee'onh.
 Ts'uh donggu aaya'oogha hoozonh hu gheel kk'adaa ada ditot'aa' ts'a gheel
 diyeeloh.

Dahoon kk'adaa nodo' needza taalkkaanh.
 Kk'adaa nodo' needza gheekkaanh.
 Ahuyil dodo hun saanlaaghadoh hoogheelaa' lonh.
 Dagheel hun doogha zo go ts'ee kuh yindeeteeyhna zo go beedoy yi' k'iyee
 seeltaahaneedaatl.
 Dahoon go yoogha yuh dint'aay eelt'aanaayee kkaa hal yuh tso yee
 dotleegheeldiyhtl lonh.

Ts'uh kk'adaa doogha huneel'aanh.
 "Gonh gheel gheedo'ee," yoodnee.
 "Dahagha'an gheel yagga go dinaatleelt'in disdagheenee'ee?" yineelinh.
 Ts'uh dakkun' okko hoonaatl'-aan'.
 Doogha gheel dakkun' okko huneel'aanh.
 Huyil go hunda dinaakk'o'lonh niteehna nots'oolneek lonh,
 "Go sa'ot laalt'ghaanh," yineelinh ts'uh gheel.
 Ts'aaneekkaanh dona.
 Gheel dinaakk'oldaalna taaneets neets'inee'ots lonh.

and you will hear the people yell when this happens," he told her.
 "Start braiding rope," he told her.

Then she began to braid rope.
 She braided a long rope with sinew.
 She made it very long.
 They were passing by the bluff that looked like Koyukuk Bluff.
 She did as he said and lowered the skull into the water.
 Suddenly, the water started to rise to the treetops.

The water was rising.
 She heard people screaming from downstream as it flooded.
 The water rose nearly to the middle of the bluff,
 and then the noise of the people stopped.

Then she hoisted the skull back out of the water.
 She took it back out
 and took it back into the woods to some good ground and buried it permanently.

She began to paddle downstream.
 She paddled a short distance downstream.
 She saw where the village had been.
 Those who had had boats or canoes had saved themselves by getting into them
 and fleeing,
 while the poor ones, the ones without boats, had fled into the caches in a
 desperate effort to save themselves.

She looked around.
 She thought, "He must have lived here."⁴
 Maybe that is why the skull told me to do that," she thought.
 She began to look around for her husband.
 She looked for her husband.
 Then she discovered that he had married two young girls,
 thinking he had killed his first wife.
 It must have been after he had come out to the Yukon.
 He sat down between the two girls and married them.

4. She was referring to her husband, who had killed her family.

Go zo tso yee dotleets'itl'daatl' eehu
lonh da too dahabeeloh lonh.

Go dinaakk'oldaa'na yil too didinaanloh lonh.

Kk'adaa t'ogho bidina kkaa ahudeeghunh, ts'uh ts'a go biyeelaatl'ghaan' eehu
koonh, ts'a go bidinaa' koonh, ts'a kk'adaa t'ogho yugh kk'aanohudot'onh.

Da hukk'a huya'an' koon *Grandpa* gheelaa' yugh noholnik.

At'aghl' huydo hutaaldlit yeenslinh da huyh ghon' naalt'gus.

They all had climbed up a cache to try to escape
and had drowned.

There were his body and the bodies of his girls.

She had her revenge for his killing her family and for his almost having killed
her, and for his killing her child.

This is as far as my late Grandpa used to tell the story.

I thought the winter had just begun and now I've chewed off part of it.

Part 4
Death

The two stories in this section tell of death from different perspectives. One story tells the point of view of the survivors, and it addresses their responsibilities. The other gives the point of view of a living person among the dead, and it hints at the nature of the afterlife. The two stories differ in many ways, but they are both about the loss often associated with death.

Traditionally, when a Koyukon Athabaskan dies, a funeral is held at the time of the burial. About a year later, a memorial potlatch is held. The first story in this section tells how a girl who visits sky people brings the custom of the memorial potlatch to people on earth. Like Ggaadooggaa in Part 1 of this volume, the girl reaches the sky world on foot.

The story specifically mentions the two key physical elements of a Koyukon memorial potlatch: food and the giving of clothing and other gifts. The girl in this story receives many gifts for bringing to the survivors a bowpiece that they believe was part of the dead person's canoe. Because the person's remains weren't found, the people are happy to see some reminder of the deceased. Ironically, the girl being honored at the potlatch has killed the person being mourned. She also lies about finding the deceased's bowpiece. But in fairness to her, we should point out that she kills the sky man unintentionally and, instead of remaining silent, she gives the sky people evidence, albeit false, of his death. It is customary to present gifts to the person who discovers the body of someone who has drowned or had some other accident.

The second story in this section, "K'itl'inbaalots'ik," is about a girl who, for a time, actually lives among the dead even though she has not yet died. The spirits of people who have died are called *naaghadinee'tna*, a word which roughly means "those who are being continuously healed." The place where they live, the land of the dead, is called *naaghadinee'tna ta*, "among the *naaghadinee'tna*." The spirit of a dead person is called *kk'unkk'w'bidza*, which means "eye spirit" or "eye flutters," and implies that the spirit is most closely connected to the body through the eyes.

The land of the dead is believed to be upriver. When a person dies, he or she travels upriver quickly and easily, free from the encumbrances that limit the living. In "K'itl'inbaalots'ik," the land of the dead is beyond an ice mountain that is easily scaled by someone who has died but, as K'itl'inbaalots'ik finds out, is insurmountable to someone still living. On her way back to the land of the living, K'itl'inbaalots'ik sees her dead father paddling upriver. Those mourning him have burned his paddles and a canoe for him to use on the journey, and K'itl'inbaalots'ik burns new clothing for him to wear. Her father, though aware of her

presence, does not paddle over to her. The dead are not meant to mix with the living. They are wary of each other, and the difference between the living and the dead is more powerful than the bond between father and daughter.

It is believed, however, that the dead sometimes linger in the world of the living. A child or a person who has led a good life goes directly to the land of the dead, but the spirit of a person who has done many bad things can linger for up to a year, wandering aimlessly among the living. These spirits are not harmful, but they can sometimes be frightening. Once a spirit is in the land of the dead, it will either stay there or be reborn in a new body.

People in this land behave much as humans on earth do: they eat, give birth, marry, and can die. At the end of this story, Catherine Attla describes this land as a good place, a land of happiness. The ease with which the dead paddle upriver and climb the mountain symbolizes the good and easy life that awaits the dead. K'it'inbaalots'ik's marriage to the Raven—an awful fate for any woman—is one of the bad things she leaves behind when she dies.

Although the story takes us to the edge of the land of the dead, we, like K'it'inbaalots'ik prior to her death, never climb the mountain of ice to see that land. The story does not take us that far.

Ditsoo K'ik'itlaat Hogheeggodlinh

The One Who Tore the Bowpiece
from Her Grandmother's Canoe



Yagga gheel ts'uhut'aanh
dagheel yoogha neeltsook'aal kkaa lido.
Solt'aanh go tleetinhoya.
Go tsook'aal ghu kk'o'eedineeyh.
Gguh ghu dik'ilt'oonh.
Yoogh gguh nolyaayh, gguh nolyaayh.
Huyit hun baggabeel tugh nidaggoł,
dahoon go gguh haanodeelghayhtł hu hoołdlaa'aa.

No'eediyo.
"Tsook'aal, łots'a gguh ooghslaayh eehu łonh eenh gin ghulaa' yilzooyh.
Daggats'a yuh bitugh naalaggottł.
K'ido'adaah kk'a da'eelt'aa'aa," nee gheelhee.

Kk'udaa haldo.
Kk'udaa hun k'ideeteey gguh eetłkoodaa.
Ts'uh gheel, "Tsook'aal, ttaa eey ba'ota tłida taaghslit.
Gin soo' yilzooyh," nee gheelhee.

Kk'udaa hoghaadlineek.
Ts'uh kk'udaa go neeltughutin
k'ideeteey k'idiluk eehu dinh,
gheel kk'udaa daggaabeel ota tłida taaldlit.
Yoo'oogha go neeltughutin huneel'aanh ts'a hukk'a, gheel neek'inaal'eenh.
Kineegheeyo.
Ts'a eet lido.
Daggabeel ghok'ooghadagheel'aan'.

Huyit hun yoogha tłidaal hun gguh kk'onotaalidaatl.
Huyit yoogha zo k'oodilaayh.
Gheel yinolok'agheedaghuyhtł.

Huyit hun nodaggu huts'a hun zolghustł eetłakk.
Kkanaazilghus eetłakk.
Dahoon łots'iyuh go gguh alzooy łots'a neel'aanh ts'ahukk'aa dint'aa.

In the time very long ago,
a grandmother and her grandchild were living together.
The grandchild was an orphan girl.
She provided for her grandmother.
She set snares for rabbits
and kept bringing home rabbits.
Then she began to find her snares snapped off,
with no sign of any rabbits having freed themselves and run away.

She went back home.
"Grandmother, it looks as if I have caught many rabbits, but something has been
taking them.
The snare ropes have been snapped and are sticking up.
It doesn't look like the rabbits freed themselves," she said.

They were living there.
She was not able to get rabbits anymore.
"Grandmother, I'm going to spend the night near the snares.
I wonder what is taking the rabbits," she said.

Then she got ready.
It was in the portage
that she had been snaring rabbits but not getting any.
She got ready to spend the night near her snares.
She hid in a place from which she could see the portage.
She hid in the snow
and stayed there.
She watched her snares.

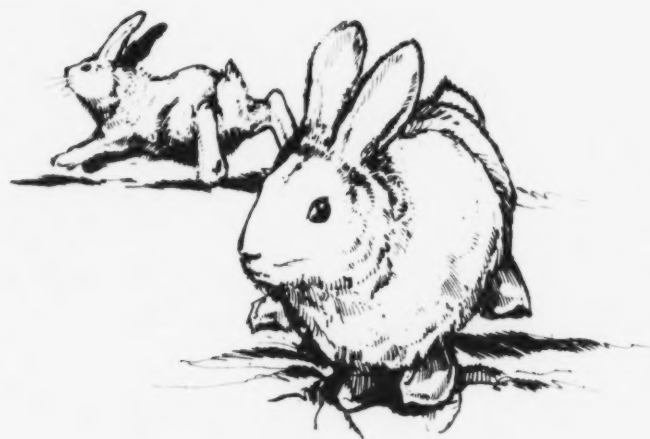
She could see that the rabbits had become active in the dark
and were getting caught in the snares.
The spring-poles of the snares would spring, one by one.

Then, right above her, she heard people coming.
She could hear them talking.
She really wanted to see what had been taking the rabbits.

Nidaagha aadaggu hun koon yo kkokk'a yuh beedoy yee dinaa yee hool'onh.
 Gheel aatlee hun gguh atiluy hun ts'it'lahtl.
 Yoogh taagha nik'its'idilit kk'a dahut'aanh huyil, gittl aahaa.
 Aatlee hun gguh at'lahtl,
 Nodagga...
 Notlee yuh yugh nee'eelggok,
 ts'uh t'ogho yuh go gguh at'lyil.

Yaggats'a yiyil taaltsit huyil nozaalghal.
 Noduhts'in' go beedoy yil ditlikts'a gheelhee.
 Do'o zo yil dokkokk'a nisaalitul.
 Zeelghos eet'akk.
 "Noogha Dohdiñiyhto' nodaalghal.
 Noogha Dohdiñiyhto' nodaalghal."
 Lo'ts'iyuh k'odinee yee dohudagheelit.
 Nigit aahaa yuh t'eenodlaghal.
 Lo'ts'iyuh tsook'aal ghu no'eelghal.
 "Tsook'aal, hudigaal sik'aggugh nots'oolneek eenee' yuh lit'lyil.
 Huyil hun, 'Nozaalghal,' zaadiyoh.
 Yagga t'aanh tseetl kkokk'a nits'iditult," nee gheelhee.

"Yaay'!" (Go nidaats'a hudnaa' kkaa lo go t'aanh—nee gheelhee, tsook'aal.)



To her surprise, up in the sky, people were in canoes everywhere.
Then someone hooked a rabbit that had been caught in the snare below.
The person acted like someone poking around in the water with a gaff.
He hooked a rabbit from down in the portage
and up it went.
She ran over to it
and grabbed the rabbit firmly.

When she jerked it down, his canoe tipped over.
He came falling down, canoe and all,
and started to thrash around on the snow.
She heard people yelling.
"Noogha Dohdiłniyhto' capsized.
Noogha Dohdiłniyhto' capsized."
People began shouting loudly.
She fled, frightened.
She fled back to her grandmother.
"Grandmother, finally I grabbed my rabbit as someone was taking it,
and then people started yelling 'Someone capsized.'
I left him there struggling on the snow," she said.

"Oh no!" (I forgot what kind of people her grandmother said they were.)



Eet daa'an ta yoogha kk'adaa dinok'ilt'oonh, dik'ilt'oonh.
 Ahu notidoyh.
 Huyil hun nok'ootaaldlaayh.
 Kk'adaa bik'aggugh k'ik'iditzooyaa.

Ts'a yoogha kk'adaa nohudaaldlit.
 Go gheel kk'adaa bakk'aatugh neehut'oyh ts'a hoodlitseen hee.
 Kk'adaa k'eel'da nohudaaldlit.
 Ts'a yoogha huyido nohutaallit.
 Tsok'aal yi! lido,
 eenh yoogha dinaa hoolaanh hu hokko taalyo gheelhee.
 Yoogha ghahol, ghahol.
 Yoogha dinaa hoolaanh hu hokko kk'o'eedoyh.

Huyil hunda kkaayah neeyo.
 Dinaa hoolaanh.
 Huyil hun halts'in' ta gheel k'ididilee.
 Go hun neehoot'oyh.

Huyil yoogha dagganaa' gheel ghu hadoneeyo hee, solt'aanh.
 Gheel, "Gganaaa', go lo dohut'aanh?
 Dibaa go bakk'aa neehootaalt'onee?" nee gheelhee.

"Ha! Gganaaa', ogha neek'eelkoot da Noogha Dohdiñiyhto' nodaalgha!
 Eeydinh anohoolniyhdlaa," nee gheelhee.

Huyil hanaaghalneek.
 Ho go ogha t'aanh dik'aggugha aahaa,
 yuh dinaa nogheeggodla t'aanh,
 "Nodaalgha!" ts'idagheenee'.
 Eet t'aanh "Noogha Dohdiñiyhto' nodaalgha!" bunghu! ts'idagheenee'.
 K'oollegheelt'on'.

"Haa!" nee gheelhee.
 "Gganaaa', doogha saan yoogha lookk'a neegho'oodingitaa'
 da ees k'itlaat astonh,
 beedoy tiga ees eestonh," nee gheelhee.

After that she reset her snares and kept them set.
 She checked them regularly
 and had begun to snare things again.
 Her rabbits were not being taken.

Then a year passed.
 This story tells how the tradition of making potlatches was established.
 Then a year passed,
 and again it was in the winter.
 She was staying with her grandmother,
 but she left to go look for people.
 She walked and walked.
 She was walking around, searching for people.

Then she came to a village.
 Many people were there.
 In the evening they sang.
 They were making a memorial potlatch.

She stayed at another girl's house.
 "Friend, what is happening?
 Who are they starting to make a potlatch for?" she asked.

"Oh, friend, last year when some people were putting up food, Noogha
 Dohdiñiyhto' capsized.
 They never found him," she answered.

Then she remembered.
 Last year with her rabbit,
 she jerked somebody down,
 and people had said, "He capsized."
 She remembered hearing them say, "Noogha Dohdiñiyhto' capsized."
 She had heard them say that.

"Oh!" she said.
 "Friend, last summer when I was struggling to bring some fish ashore for myself,
 I found a bowpiece.
 I found a broken canoe," she said.

K'eefugha gheel go bagganaa' gheel didiŋna kkaa gheel naghut noholnik.

"Eenaa ginugh sagganaa' daadidnee," nee gheelhee.

Ts'uh go Noogha Dohdiŋniyhto' bits'idagheenee'ee oofyaay kkaa gheel
k'eefugha ahdagheenee'.

"Nidaadin? Nidaanh lidoy go didneeninh," ts'iditaalnee'.

Gheel, "Go eesee," hayŋnee gheelhee.

"Eey! Goninh to k'itŋaa tiga eetonh," ts'idnee.

"Nugh bits'a hutoditeetŋ.

ŋŋaa eey bukkunondo haan' biyŋ eendiniyh daa'," beeznee.

Kk'aagha dinohooloh.

Kk'adaa gheel naaghalgguyhtŋ ts'a naaghadoŋ.

Naaghadoŋ ts'a naaghadoŋ.

Hudigaaŋ tsook'aal ghŋ no'eediyo.

Tsook'aal k'ik'itŋaat hogheeggottŋ,

go zee gheel go didagheenee'aa.

Ts'uh tsook'aal k'ik'itŋaat hogheeggodla notaafitonh.

Koon eet huts'a notaaliyo.



Her friend immediately told her parents about it.
She told her mother what her friend had said,
and they quickly told the relatives of the one who used to be Noogha
Dohdiniyhto'.

"Where? Where is the one who said that?" they began asking.

"She's right here," they replied.

"Oh! She is the one who found the broken bowpiece," they said.

"She will be given potlatch presents.

Go get it, if you can remember where it is," they told her.

She headed back home in a hurry.

She went home, running and walking.

She traveled and traveled.

Finally, she returned to her grandmother.

She pulled her grandmother's bowpiece out from the canoe.

She had made up that story.

She pulled off her grandmother's bowpiece and went back with it.

She started back to that place again.



Huyiŋ gheel kk'udaa eet noyeditonh.
Ts'uh, "Go eesee," nee.

"Oho', go ees, go ees bik'itlaada'."
Go k'itlaat ditŋa neek'k'a diyin'eedit'aayh.
Ts'uh uŋinh hayoodnee.
"Go eesee, go ees uŋinh," hadnee.

Kk'udaa hutaafiteetŋ.
Kk'udaa lo'ts'iyuh deelay kkuskkuno hado'eelyo.
Da lo'ts'iyuh hutaafiteetŋ.
Bits'a hudeenaadlaggut.
Go k'ik'ila, kkaakin yiŋ meendaaga yiŋ.
Ginee ditŋa bits'a taadliyo.
Go zee hugheets'eet eenhdinh.

Go gheel go hagma'an haŋda eey go t'eeyagga hut'aan ts'eelaanh ts'a,
yoogha doneey yoogha too diyileeyh yoogha buhdaaniy kkaa ahudeef'oyinh
haŋda ts'a huditeetŋ ts'idnee.
Huts'a hultsee ts'a gheel go yagga donŋaa' duhutot'eek ts'in'.
Lo'ts'iyuh bits'a hoditeetŋ.
Deelay bits'a zeenaatŋggut.
Gheel yoogha eeydee ahaanohaalgadeelninh gheelhee.
Lo'ts'iyuh tsook'aal ghu deelay nodinaalggut.

"Tsook'aal, Noogh Dohdiŋniyhto' kk'aa neehoot'oyh da nilso," nee gheelhee.
"Haa! Nidaats'a neek'aghaadinoy go didneeyee?" yiŋnee.

At'eeylo koon ditsook'aal k'ik'itlaat hogheeggotŋ eenh yiŋ ts'idneega.
Beeznee da huk'k'a huyaanh koon biŋ asiniyh.
At'aghl huyido hutaaldlit yeenslinh da huyh ghon' naaltŋgus.

She returned with it
and said "Here it is."

"Yes, this is it. This is his bowpiece."
Since all bowpieces look alike,
they thought it was his.
"This is it, this is the one," they said.

Then they started the clothing potlatch.
Clothes and presents were brought into the community hall.
They started distributing them.
She was given a lot of presents,
clothes, boots, mittens.
She received all kinds of presents,
even though she had lied.

That is why we, as Athabaskan people,
give presents at the clothing potlatch to someone who discovers a person who
has drowned or met with an accident.
She was helping to establish that custom.
She was honored at the potlatch.
She was given many presents.
Then she went home with a pack full of things.
She brought home many things to her grandmother.

She said, "Grandmother, I have been to the potlatch for Noogha Dohdiłniyhto'."
Her grandmother said to her, "Hey! What is she talking about? What was she
doing around there?"

Apparently her grandmother did not know that she had pulled off her bowpiece.
That is as far as I know the story.
I thought the winter had just begun and now I've chewed off part of it.

K'itł'inbaalots'ik



Yagga gheel ts'uhut'aanh
dagheel yoogha kkaayah hool'onh.
Yagga solt'aanh gheel yoo'an neeneeyo.
Ts'uh go kkaayah huts'inh baanh yoo'an tiyh dugh dagheeyo dinh,
yoho yah hoottseenh da neeyeeneeltaanh.
Baaba yił yughunnaa'adoyh.
Eet lido.
Yoogha kk'ok'idiłkkon'.
Go dahot'eek ts'idnee ts'in'. Yoo'an lidoninh kk'ok'idiłkkon'.

Kk'udaa eet lido.
Huyil hun do'o bugh neets'ineedaatl eet'akk.
"Go lo do'eent'aa dinh?" hałnee eehoo.
Oda dahayłnee.

Huyil, "O yooyagga lisdo," nee gheelhee.

"Dinaayil noteedoyh," hayiditaalnee'.

"Nideenh, go ees eenaa' sughunnaa'adoyh eesee," nee eehoo.
Eenh lo'ts'iyuh hayidodolnakk.
Kk'udaa hayoolneek.
"Nideenh," dagheenee' eehoo.
Huyil notaaliyo.
Yoogha yuh lo'ts'iyuh hayyil nok'ineediyil kk'a dahadiyoh gheelhee.

Kk'udaa, at'eeylo koon naaghadineelna.
Nee'adahna gheel go naaghadineelna beezneey hee.
Naaghadineelna yoo yoolneek.
Ts'uh yoogha yuh hayyil nok'inodiyilł kk'a daheet'aa.
Huyil yoogh nidaats'a huk'a ghulaa' noheedidaatl.
Huyil hun nodagga hun koon yuh loo sil kk'a dahoot'aa dinh.
Dlił yuh baghots'aghadeetołusdlaayee.
Yoogha loo kkokk'a kk'a bakkokk'a dahoot'aayee ghu neehaneedaatl.

In the time very long ago
there was a village.
A girl had reached puberty.
Her mother went from the village with her, over a hill.
Her mother built her a house and left her there.
Her mother would often visit and bring her food.
She stayed there.
She stayed there and sewed.
It is said that that is what girls in puberty seclusion used to do.

She was staying there.
Then she heard people come to her door.
"What are you doing here?" they asked her, but they got no answer.¹
They kept asking her.

Then she said, "Oh, I'm staying hidden."

"Come home with us," they started telling her.

"No, my mother always comes to see me here," she said, but they would not listen.
They continued to urge her.
Then they took her.
She said, "No," but in vain.
She left for their home with them.
They left so fast it was as if they were flying.

Apparently they were the spirits of dead people.
People who have died are the ones we call "*naaghadineeṭha*."
The *naaghadineeṭha* took her.
They were so fast they traveled as if they were flying.
They traveled a great distance.
Then they came to what looked like a mountain of ice with a slick surface.
It looked like a mountain that no one could climb.
They had come to something, the entire surface of which appeared to be slick ice.

1. Girls in seclusion were not supposed to talk to anyone other than family members or close friends, so the girl was reluctant to answer the people at her door.

Go dinaa k'eelakk'anh halda da'ot laagha yoolneek.
 Kk'adaa nodagga...
 Lo'ts'iyuh biyil hakkaayaghataadlakkak, hakkaaghataadlakkak.
 Lo'ts'iyuh yinaaafineek.
 Haahaa hoghuyo' ts'a hadeenh.
 Too aahaa huyil go saakk aahaa huyil yakkaat'ogha,
 go hakkaa'eetoltinh kk'a ditoneel yilnee ts'in'.
 Lo'ts'iyuh hayinaaafineek.
 Haahaa hoghuyo' ts'a hadeenh.
 At'eeylo koon nee'eeldleedaa ts'uh.

Kk'adaa adeehoo' yootlee kk'adaa yootlee hudeekinh gheel adeehoo'
 kk'adaa yah hoottseenh, go dinaa.
 Eet yiyil taaldo'.
 Donaahadeedidiyhtl.
 Yoogha yuh kk'onk'ahanaadiyeel kk'a dahat'aanh.
 Haanohagheeteedidaal tuh nodagga zonh.
 Bakkokk'a yuh loo kkokk'a kk'a dahoot'aay tleekk'a
 dodagga honok'ahandiyiyhtl kk'a dahat'aanh.
 Yeet lido, bakkun' go dinaa yugh kk'o'eedineeyh.
 Ts'uh yoogha ditlikts'a hayugh nitsin'.

Huyil hun yagga gheel huts'a hun tsaghazilghus eet'akk.
 Tsaghazilghus eet'akk.
 Doogha dagganaa' kkaa gheel, "Gganaa', dohudnee?" yilnee.

"Ha! Yagga solt'aanh bidinaa' hootolaa' neehootoltaal.
 Eenhda neelkonh ts'aak'ahalt'uyhtl ts'uhayaan'," nee gheelhee.
 "Ghatolmo'aa," hadnee gheelhee.

"O---! Tlaa eey sugh neenuhtaayaa'.
 Go yagga huts'inh saholneek da ees k'idoneelts'ilyaayh," nee gheelhee.

Kk'adaa hadnee gheelhee, "Nugh uhduhlaah hundinh ees neetonyhtl,"
 hayiditaalneel'.
 Kk'adaa hayugh neehayeeneeltaanh.

One of the men had taken the girl to be his wife.
 They went up the mountain,
 but she kept slipping and slipping with him.
 He couldn't do anything for her.
 She couldn't climb up.
 He tried wetting the bottoms of her feet with water and with saliva,
 hoping that her feet would freeze to the side of the mountain.
 They couldn't do anything for her.
 She could not climb up.
 Apparently it was because she had not died yet.

Way down at the bottom of the mountain,
 the man built a house.
 He started living there with her.
 The spirits who had gone up the mountain would come often to visit.
 They would travel as if they were flying around.
 When they would start going back up, they would go up the mountain very fast.
 They would go up the thing with the ice-like surface
 as if they were flying.
 She was living there with that man, her husband; he provided for her.
 They all loved her.

One day, she heard people crying off in the distance.
 She heard people crying.
 She asked one of her friends, "Friend, what is that noise?"

"Well, there is a woman there who's going to have a child. She's going to give
 birth,
 but they deliver only by cutting the stomach," she said.²
 "They're saying that she's not going to live."

"O---h! Bring her to me.
 In the place they took me from, we help each other give birth," she said.

Then they said, "Bring her to her. She might be able to help."
 Then they brought the woman in labor to her,

2. They delivered only by cesarean section.

Gheel yoho k'idoyitołtaal da hootłtseenh.
 K'iditaaltłiyh.
 Ts'uh gheel baanok'ahullik ts'a dagga noyeelkik.
 ʔhdeeył'aanh.
 Huyıl hun k'ahoolaanh.
 Dahoon hun do'eet'aa'aa, go sołt'aanh.

Kk'adaa ło'ts'iyuh hayisots'eey aahaa.
 Kk'adaa t'ogho ło'ts'iyuh k'ideeteey hayugh nits'in'.
 Hutaadla'o ts'a hayakk'onaaltoyh.
 Hayits'a hudeenaatłggut koonh.
 At'eeyło koon nee'eetłleedaa dahoon naaghadineelna ta lido.

Kk'adaa gheel eet lido.
 Een donh ayineedeelaanh.
 Huyıl hun, "Aa! Sidiłna kkaa t'aanh hoolaanh," nee gheelhee.
 "Sidiłna kkaa kk'aa dist'aa," nee ts'a gheel gheetsaah.
 Huyıl gheel bakkun' hun yugh biyahdoyik'ildlit.

Ts'uh gheel, "Ts'uh dotagheeneel?" yiłnee.

"Eenaa' kkaa kk'aa dist'aa," nee.



and she made a place for the woman to give birth.
 She put up a pole.
 Every time she felt a contraction, she would lift the woman up.
 She kept doing that to her,
 and then a baby was born.
 Nothing was wrong with the woman who had given birth.

After that, they were very happy that she was there.
 They loved K'itl'inbaalots'ik even more than before.
 They took very good care of her.
 They also gave her many things.
 Apparently she hadn't died yet, but she was living among the dead.

She was living there,
 but she was thinking about her mother.
 Then she said, "Oh dear! You know I have parents."
 She cried, saying she was lonesome for her parents.
 Then her husband took pity on her.

"What are you going to do?" he said to her.

"I want my mother and father," she said



Ts'uh gheel, "Tlaa eey dideenee ts'a hogho noho beedoy taaghttseeł.
Eeydee yee kk'aagha notagheedakkaal duhughunh," yiinee.

Kk'udaa dahoon kk'ok'idiłkkon', go adiyuh dit'aanh ts'in'.

Kk'ok'idiłkkon'.

Bugh nee'eedineega aghonh,

gits yił yoogha kkaakin yił.

Huyił hun gheel kk'udaa ts'eeyh yee nohugheelo.

Ts'uh lo'ts'a bakkun' yugh atsah dahoon gheel haanodeedakkaanh.

Kk'udaa nodo' naaghadakkaal, naaghadakkaal.

Ghakkaal.

Tłidinnaa'aalit.

Yaggat koon tlıda'alik.

Yoogha dinaa neel'aanh gheelhee.

Kk'udaa neelot ts'a nok'odakkaal.

Ts'uh koon tlıda notaalilit.

Huyił hun yoodots'a hun ts'aats'ineekkaanh.

Dohudnee ghulaa'.

Ts'uh yoolaatłt'lonh.

Huyił hun k'idilee kk'aadnee.

"Sitłaa'aa husniyh. Sitłaa'aa husniyh."

Neey hun haghaldziłtł.

Huyił gheel, "Eetaa', go ees see, K'itł'inbaalots'ik," dagheenee' eehoo.

Nonługh donoo' zonh.

Ts'eeyh baghok'aghadaalkk'on tugh'a'oy baghok'aghadaalkk'on yił.

Daats'a gheel go hagh'a'an hał baaba yił k'ahadaatłkk'unee.

Go hał ginee eey zaatłkk'un hałda

kk'unkk'ubidza kkaa naaghadineetna yit'odeelt'aa hadnee ts'in'.

"If that's what you want to do, I'll build a canoe for you so that you can go home in it," he said to her.

She had been sewing, as was her habit.
 She was sewing.
 She was making a lot of clothing,
 mittens and boots.
 Then she put everything into the canoe.
 Her husband cried very hard for her as she was leaving.
 Then she paddled and paddled back downriver.
 She was paddling along.
 She stayed overnight here and there.
 She spent the night here and there.
 She would see people along the way.
 She had been paddling a great distance.
 She set up camp again.

Then, all of a sudden, she saw someone paddling out from down around a bend.
 She heard him saying something.
 She was listening to him.
 Then it sounded as if he were singing.
 "My daughter, I shun you. My daughter, I shun you."³
 The one saying this was paddling upstream very quickly.⁴
 She said in vain, "Father, it's me, K'itl'inbaalots'ik."
 He kept right on going upriver.
 He was in a canoe that looked as if it had been burned, using a paddle that also
 looked as if it had been burned.⁵
 That is why people burn food for someone who has died.
 Because whatever we burn,
 the *kk'unkk'ubidza* or *naaghadineeŋna* live on.⁶

3. Her father was dead and was, therefore, wary of the living. He could not go over to her because she was alive.

4. It is believed that people's spirits travel upstream after they die. Her father paddled quickly because traveling upriver is easy for spirits.

5. Her father was going upriver to join the *naaghadineeŋna*. His belongings had been burned so that they could be taken along to the spirit land.

6. *Kk'unkk'ubidza* and *naaghadineeŋna* both refer to the spirits of the deceased. *Kk'unkk'ubidza* means "eye spirit," and *naaghadineeŋna* means "those who are being healed." The Jesuit Jules Jetté wrote in his unpublished dictionary of Koyukon, circa 1905:

"The *kk'unkk'ubidza* is the living spirit which animates the body, or the soul as we conceive it; it is immortal and, after death, migrates to the *naaghadineeŋna ta*, where it lives for a time in disembodied form."

Go kkaakin h yil meendaaga yil tik'idagheeldiyhtl.
 • Yoonl yoonoo' zo, "Ginugh k'idee hal sidnaa', K'itl'inbaalots'ik, yugh
 kk'olodliyo kk'aant'aay gonee," nee dahoon yiye dit'ooh beeznee.
 Kk'udaa bito' neeneelit ts'a huk'aa'eelneek.
 Kk'udaa nodo' naaghadakkaal.
 Gheetsaah go dakkun' kk'aa huyil.

Ts'uh kk'udaa yoodo go huts'inh dit'aanh da neenaaghadakkaal.
 Dahoon gheel eet hughonok'eenaadla'eenh gheelhee.
 Eet neenok'inaal'eenh.
 Huyil yagga hun baanh a---tsah,
 go didinaa' kk'aa huyil go dakkun' kk'aa huyil.
 Ts'a aangga gheel baanh kkun' okko kk'o'eedoyee.
 Huyil donh taatl'-aanh.
 "Eenaa', eey lo ninh?" yilnee.

"Anaa sidin'aa'," go hun koon bidinaa', K'itl'inbaalots'ik.



Realizing that her father had died, she threw into the fire the boots and mittens that she had sewn.

She could see him putting on the clothing, and as he was putting on the clothing, he said, "These sure look like the handiwork of my child, K'itl'inbaalots'ik."

She had found out that her father had died.

She kept paddling downriver towards home.

She cried for her father and for the husband she had left behind.

Then she paddled back to where she was from.

She had decided to sneak into the place.

She sneaked back

and heard her mother crying
for her child and her husband.

Her mother was back in the woods searching for firewood.

There she saw her mother.

"Mother, is that you?" she said to her.

"My dear child!"

There was her child, K'itl'inbaalots'ik.



Lo'ts'iyuh adiyee'tiyi.
Kk'adaa, "Aana sidin'aa," yi'nee.

Yoogha kk'adaa ha'da Dotson' Sa ahu ts'ildo hundeek'uh.
Gheel "Nugh t'igida'an ees nitseek'aal naahaa dohudito'naah," yi'nee.
Ts'uh yooyagga neeyeeneeltaanh.
Ts'uh go yoogha konditaanh da gheel aanoo'gha gheel yooyagga yeet'ido.
Dahoon bidaadza yoz koon hoolaanh.

Huyi' hun yinnok'aheetaaldon'.
Go Dotson' Sa koon habiyi'.
Huyi' gheel hunda go bidaadza kuh gheel doda taat'-aanh.
Huyi' hun, "Haa! Eenaa", soda K'it'inbaa..." daadiyoh.
Dahoon yeet'iyi ts'uh nonoo'gha huy yagheet'akk.
Taaltsaah.

Go Dotson' Sa gheel, "Dodnee? Dodnee?" bits'iditaalne'.

Gheel, "At'aght da huyi' lo koon yiti'eey go,
'Soda K'it'inbaalots'ik kk'oyidaat'kkon,'
yugh kk'olodliyoy yi'neey,
yagha'an doda laaga oozeeyee," ditaalne'.
Lo'ts'iyuh bakk'aahoolneek.
Eet lido ts'a bakk'aahoolneek.
Gheel bakk'aa duhuditaalne'.
Da ghulaa' dodi'yoh?
Go eet o yoolneek gheelhee.

Huyi' kk'adaa neeneelit.
Yoogha eet daa'ane ta.
Teey neellot ts'a huteeli'laa da go so't'aanh didiyoh, K'it'inbaalots'ik.
Kk'adaa nonoo' yoogha odeek'a eet'akk kk'aa didiyoh.
Yoonee go hanaafineek da donokkaagha deeghalzuk dinh.
Honaalt'akk kk'aa diyoh gheel dakkun' yi', koon beeznee.

She embraced her tightly
and said to her, "My dear child."

Great Raven was living there among the people.
"I suppose your grandfather will want to marry you," her mother said to her.
Her mother hid her.
The poor woman kept her hidden back where she lived.
K'itl'inbaalots'ik had a younger sister.

Then they started eating.
Great Raven was with them.
Her little younger sister saw her older sister
and shouted, "Hey! Mom, my older sister K'itl'inbaa..."
Her mother grabbed her and threw her back against the wall.
She started crying.

Great Raven began asking, "What did she say? What did she say?"

"As if it's the first time she's seen the things K'itl'inbaalots'ik has sewn,
she said, 'My older sister K'itl'inbaalots'ik sewed this,'
saying that these are what K'itl'inbaalots'ik worked on.
That is why she said her late older sister's name," the mother replied.⁷
Raven found out about K'itl'inbaalots'ik anyway.
He found out that she was there
and began asking for her.
I don't know what happened to her.
He must have married her.

Then she died
sometime after that.
It wasn't very long after K'itl'inbaalots'ik had returned that she died.
Then she, too, took off upriver as if she were flying.
She flew up there to where she hadn't been able to climb before, to that place
where she had kept slipping.
This time, she went flying up the mountain with her husband.

7. One is not supposed to say a person's name soon after his or her death. K'itl'inbaalots'ik's mother used this custom as an explanation for silencing K'itl'inbaalots'ik's younger sister by throwing her against the wall.

Kk'adaa hugh neeyo.

Kk'adaa t'ogho to'ts'iyuh sodilts'eyh gheelhee.

At'aghł huydo hutaaldlit yeenslinh huyh ghon' naaltłgus.

Go gheel go hagh'aan hał koon hoozoonh da huts'a sidiyhtł ts'idneehee.

Kk'adonts'idnee don huts'inh duhadnee ts'in'.

Ts'uh yoogha *Bible* kkokk'a kk'a dahadagheenee',

ggeenhee yilts'ahadneegaa dahoono.

Then she went to the land of the dead.

She was very happy.

I thought the winter had just begun and now I've chewed off part of it.

That's the reason it is said that when people die they go to a good place.

That is what has been said ever since Distant Time.

They also say this in the Bible,

but this was said even by people who did not know Christian clergymen.

Part 5
War

War stories can be set in either *kk'adonts'idnee*, "distant time," or *yoogh dona*, "times long ago," when the world was in its current form. *Yoogh dona* might best be considered fairly recent history, while *kk'adonts'idnee* might be considered very ancient history. The five stories presented here are all *kk'adonts'idnee*.

In a typical Koyukon war story, someone kills a member or members of a man's family. The man then avenges his loss by killing other groups of people. The first three stories here are fairly typical war stories, while the fourth is less typical, and the last, atypical. The wars are almost always conflicts between one person and many. Even in the story of Northern Lights Man, when a family of six adults is besieged by a war party, only one person at a time leaves the house to fight. In another story, a warrior called Deeneegidzee dives into the snow and hides while his brother fights a war party alone. He does so because he knows he cannot win at that time. In the story of The One Who Drank Water with Dog Droppings in It, a warrior kills a war party with the help of his special friend, but this is the only time that we see more than one person at a time fight many.

These stories also involve the use of medicine power, including the ability to confuse people or to will them to do certain things. A person's medicine power is reflected in his fighting abilities—speed, cleverness, adeptness at disguise, and so on. Emphasis is placed on a fighter's succeeding through his wits; the actual fighting and killing is commonly mentioned only briefly. One reason that the fighting almost invariably pits one against many may be that the warriors are also medicine people. A person on a spiritual or medicine journey gains power by overcoming obstacles, and the person must go alone.

The warriors in these stories are often helped by others. Often a warrior will spare an orphan in a war party to be his companion and to act as a messenger to others who may want to make war against him. Sometimes the warriors receive help from a special friend or a family member. One theme these stories share, however, is the loss of family.

Killing, even for revenge, is considered bad. A person who kills will age prematurely as a result of the killing. In each of these stories, except the last, the warrior ends up alone or dead. The life of a warrior is not a good life, and warriors are not considered heroes.

K'ikol'on Tlee'



Yagga gheel ts'uhut'aanh
 dagheel yoogh neelto' kkaa lido.
 Go bito' gheel dinaa gheeghon'.
 Dinaa aghonh.
 Dinaa anohudeeghadaghok.
 Dahoon gheel ahiyonh.
 T'ogho yuh eediyolaa,
 dahoon kk'adaa t'ogho kk'adaa neelot ts'a ghalil ts'a didiyoh.
 Dahoon yoogha didnaa', K'ikol'on Tlee' yiineey, yil yoogha ota haldo.

Kk'adaa nikoh huyoza ts'a didiyoh go bidinaa'.
 Ts'uh kk'adaa haayeetaatlit.
 Go dikh yah daaldlo.
 Kk'adaa kk'odahun' ts'aa'eeleet.
 Yoo'oo liyee dodagga hok'ilghol.
 "Tleeneelggoyh ts'uh nodeelyeel," yiinee.
 Hok'ilghol dahoon naa'ana.
 Nodaghuyhtl dahoon kk'adaa eet nee'ahoyh.
 Uhdit'aanh, uhdit'aanh.
 Kk'adaa hun koon liyee hok'ilghol,
 ts'uh tleenaat'oh kk'aanaah.
 Ts'uh hadonoyidaaditeeyh.
 At'eeyto noyidilyeel.
 Uhdity'aanh.
 Kk'adaa yoogha lo'ts'iyah nitoogha kk'o'eelggoyh.

Yoogha nik'ideetintlaal koonh, go bito'.
 Uhta halda koon yagga deetinghaas dahoon,
 "Biyah nodeenlagguyh," yiinee.
 Yagga deetinghaas dahoon,
 nosoonhu k'eelda yiyah deelgguyh,
 dahoon nin' haadinaaghaas.
 Uhdit'aanh, uhdit'aanh.
 Kk'adaa hun koon tohda yiyah nodeelgguyh,

In the time very long ago
a father and son were living together.
The father killed people.
He killed people.
He used to wipe out war parties.
He had aged doing this.
He was not extremely old,
but he was many years old.
He and his son, the one he called K'ikol'on Tlee',¹ stayed out in camp.

When his child was old enough,
the old man began to train him.
He kept sticks in the house.
Each morning when the old man woke up,
he would throw a stick out the smoke hole
and tell his son, "Run outside and grab it in the air."
He would throw the stick as the boy ran out.
Whenever he did that, the stick would already be on the ground when the boy
reached it.
He did it over and over.
Soon when he threw the stick out the smoke hole
the boy would go out so fast that it was as if he were flying.
He would bring it back in.
He was now able to catch it.
The old man kept doing that to him.
Eventually the boy could run very fast.

His father would also cut down trees.
As a tree would start to fall,
the boy's father would tell him to run under it.
As it would start to fall,
he would run under it once
before it hit the ground.
He did that over and over.
Eventually he could run under three times

1. The thick part of a loche liver is called *k'ikol'on tlee'*, which literally means "liver's head."

dahoon kk'adaa nin' haadinghask.
Kk'adaa yoogh lo'ts'iyuh lok'aghataghayhtl kk'aat'aanh.

Dahoon gheel bugh k'itohol ts'a huyildiniyh.
Go dinaa gheeghonh ts'uh nilgit, go dinaa.
Ts'uh, "K'ikol'on Tlee', yagga taal'on ts'a noteedoyh hu kk'o' kinee leelo,"
yilnee.
"Nugh nakkunkk'aa k'ineeyo daa' hughunh," yilnee.
Uhdilynee.

Taak'itl'onh.
Yoogha taal'on ghun naa'adoyh.
Yoogha k'a'ooneelaa' ts'uhuyil.
Dahoon hok'oodol'aan' go bito' diynee ts'in'.
Tin neelkk'aats'a ta kk'o' kinee lidlo.
Go binh kuh ghū gheel go taak'itl'onh.

Eet huts'a notaaliyo dahoon
lo bakkunkk'aa k'ineeyo.
Kk'adaa go hun udinh yaan' lido.

"Go lo nugh k'ideeteey sok'iditeenla'eel da,
nidaats'a haahaa dinsoleel?" haylnee.

"Yoogha kkun' aahaa disuhlaah,
ginee aslaanh dahugh k'aahaa disitohleel.
Dahoon zo nidaakoon soo' soohlunyu.
Nugh sidinaa' K'ikol'on Tlee' t'aas yahaghanee haanonitlit," ts'idnee.

Kk'adaa hayiyil yah hudeelkk'onh.
Yuh ghono dahoon yuh deetokk'ol haylnee duhughunh.
Kk'adaa hahudagheekk'onh.

K'ideetl'onh.
Go binh ghū kkokk'a taaldo'.
Bakkunkk'aa k'ineeyo da k'ideetl'onh.
Go k'ahol ta halda
tl'ogho neelot hu hal kkaa doyeega hadeetl'eeyh hadnee.

before it hit the ground.
He got to be so quick that he was just like a branch whipping back and forth.

Meanwhile, the old man knew that a war party was coming to get him.
The old man was afraid because he used to kill people.
He said, "K'ikol'on Tlee', leave arrows in the snow along the trail when you go to
check the fish trap,
in case a war party comes in your absence," he told him.
He kept telling him that.

K'ikol'on Tlee' had a fish trap set in the water.
He kept checking the fish trap.
He was also trapping.
He was always on his guard, as his father had told him to be.
He had arrows buried in the snow along the length of his trail.
He had his fish trap set in a big lake.

After he had gone back to check it one day,
a war party came in his absence.
They found the old man all alone.

"You know you made a lot of people suffer.
How do you want us to kill you?" they asked him.

"Just burn me.
I am not worth using a weapon on.
Just do not desecrate my body after I'm dead.
You should know that I have trained my son, K'ikol'on Tlee', to fight you," he said.

Then they burned the house with him in it.
They wanted him to burn alive.
The house burned to the ground.

K'ikol'on Tlee' heard the war party
and stayed on the lake.
He heard the war party come in his absence.
When a war party is moving along,
it is said that one can hear the sound of walking from far away.

Yoogha lo'ts'iyuh hudilkots kk'a duhudnee gheelhee,
go kkaa doyeega aahaa.

Kk'adaa lo'ts'iyuh eet lido.
Ts'uh kk'adaa yah hahudagheekk'onh.
Ts'a doogha hayitfeelt'in okko nuhuhulyaah gheelhee.
Ahuyit hayitfeelt'in dinee'onh.

"Nugh k'ideeteey sok'iditeel'eela.
Bitlee' aahaa neef'oodinuhlileeyh," beeznee.

At'eeylo diyininh eenee'ee.
Hayaahaa neef'oodenaadlileeyh.
Huyit yuh k'eelakk'anh tlee' needza ninolninh.
No'o zo atlaanh.
Dzaahadoldaatl gheelhee.

Naa'an kk'adaa hayidinaa' okko taaldaatl.
Hayakk'a ghadi.
Neeflotts'a k'ahataaldaatl.
Huyit hun binh kuh ghu hayakk'a habaats'aadeedaatl.
Ahuyit donlits'a hun dinaa yoza naaghado.

At'eeylo go K'ikol'on Tlee' beezneey naaghado.

"Anaa k'idikula!
Donlits'a lo eey K'ikol'on Tlee' yahaghanee haantlit beezneeyee," hadnee,
dahoon dluggahaditaadlaghos.
Yaats'a gheel go tleedots'ahahaayh ts'idnee hee.

Ahuyit hun, "Gin aslaanh huyok'aal dahugh koon k'aahaa disitohleel.
Ahu suhkoot ts'uh neeseenuhk'ool," hulnee.
Ts'uh k'ideeteey dluggahaditaadlaghos.

Dahoon, "Yuhkk'o' huneenduhtliyh ts'uh uhlkoot," beeznee.
Ts'uh nonla taadlagha! kk'a ditaalt'aan'.

"Anaa k'idikula! Yagga saadlagha! ts'idnee dinh," hayugh dlukk aahaa.

It sounds like water rushing,
with the echoing noise of dragging feet.

He stayed there.
After the house burned down,
the war party searched the area for the old man's head.
Then they found his head.

"You know how much he used to make people suffer.
Play ball with his head," their leader said.

He did not realize that the old man was a medicine person.
They tried to hit each other with the head.
Then, all of a sudden, it slammed into the head of one of them.
There he lay, dead.
They were all stunned.

Then they all began to search for his son.
They were following his tracks.
They covered a great distance.
They followed his tracks onto a big lake.
Then they saw a little man coming toward them.

Apparently he was the one called K'ikol'on Tlee', returning home.

"How pathetic!
Is this that K'ikol'on Tlee' whom he said he had trained to kill us?" they said.
They all started laughing.
That kind of talk is called "having one's words turn back on oneself."

"I am not worth killing with a weapon,
so just grab me and tear me up," he told them.
Then they started laughing even more.

Their leader said, "Stick your arrows into the snow and grab him."
K'ikol'on Tlee' acted as if he were barely running away.

They laughed at him, saying, "How pathetic! Look how he runs,"

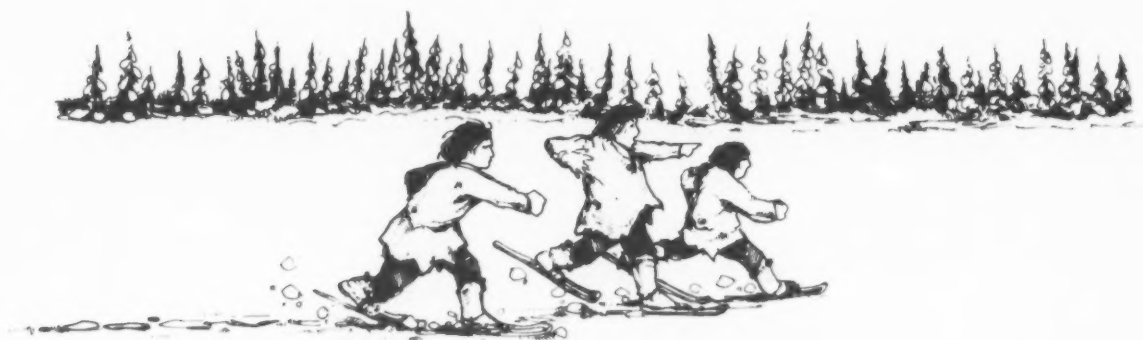
Huyi! kk'adaa hayits'uhu nee'ee!daalaa.
 Go ada ghalgguyht! ts'uhuyaana'.
 Ts'uh go toneets huk'k'a neeghalghalt!
 Ahuyi! hayiditee!eel da huk'k'aa deetgho yoogha tok'aghataalghat kk'aa diyoh.
 Ts'uh kk'aagha hayi! t'eenotidaat!
 Eenhda huk'k'o' ghu huts'ughu gheeyo.
 Kk'adaa yoonee huk'k'o' ghu neeneeyo da
 huk'k'o' aahaa yuh hudeeghuh.
 Doo', tleetinhoy yaan' k'idogheeltaanh.

Kk'adaa huydo hugheelit.
 Saan hugheelit koonh.
 Yoogha oda eet haldo.
 Yoogha sonot hun yoo'an yaats'ina,
 "Tleetinhoya, adink'i dinaa hoolaanh da
 huts'inh to go dint'aanh?" yi!nee.

"Oho', o t'ee t'aanh dinaa hoolaanh," nee.

"O t'aa eeydaa' eet huts'a noteedoyh.
 Ts'uh eet noneendiyo daa',
 'K'ikol'on Tlee' dinaa hudeeghuh,' deenee," yi!nee.

Sonot hunlik'uh dahoon kk'adaa kk'aagha noyitaat!taanh.
 Kk'adaa diyah lido eenh kk'adaa neeflotts'a huyoza holi!
 Ts'uh kk'adaa no'o bitteekk'a kkun' dit!aal yee ts'aak'ooghadeetaaldlo yee
 ts'aak'ooghadaaneelo.



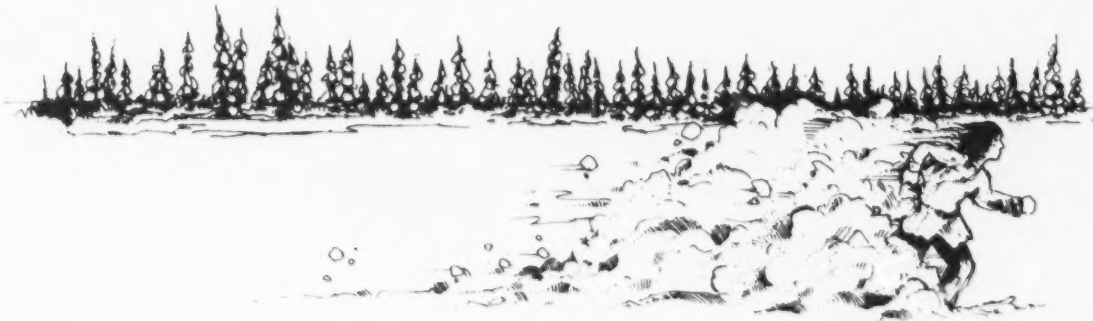
but they never got close to him.
 He stayed just ahead of them.
 He went towards the middle of the lake.
 Then, before they knew what was happening, he took off in the opposite
 direction, like a branch whipping back.
 They turned around and ran after him,
 but he got between them and their arrows.
 He went up to their arrows,
 and killed them all with their own arrows.
 Doo', he left only an orphan alive.

The winter had passed.
 The summer had passed too.
 They stayed there for some time.
 Towards the end of the next winter,
 "Orphan, aren't there any people
 at the place you're from?" he asked him.

"Yes, as far as I know, there are people," he answered him.

"Well, go back to that place.
 When you get home,
 tell them 'K'ikol'on Tlee' killed the whole war party."

It was warm in late winter when he sent him back.
 Then K'ikol'on Tlee' stayed in his house, and the orphan was gone for a long time.
 He got a log on which firewood had been cut and began to hew it out; he hewed
 it out.



Yiyee naa'adoyh, yiyee naa'adoyh.
 Kk'adaa hun yiyee hagholkuh ts'a diyeeloh.
 Ts'uh kk'adaa yiyee litaanh, nigit aahaa.

Kk'adaa k'ineeyo eet'akk.
 Eet yiyee litaanh dahoon k'ineeyo eet'akk.
 Kk'adaa lo'ts'iyuh no'oogha huts'a tso yit nu'unk'idinlininh eet'akk.
 Hayokko hanaalineek.
 Dodaggu huts'a bitil nosididiyhtl.
 Haanozeedidaatl eet'akk.
 Kk'adaa hun haanodohudeediniyhdlaa.
 Yoogha kk'adaa go bitleekk'a kkun' ditlaal yee ts'aano'eediyo.
 Kk'adaa huk'aa gheeyo.
 Huhudeeghuh.
 Doo', dinaa anohudeedaghuh.
 Go eet ees eet huk'a huyaanh koon sughunt bugh nots'aholnik.
 At'aght huydo hutaaldit yeenslinh da huyh ghon' naaltgus.

He got into it again and again as he was hewing it,
until he had made a place big enough to fit himself into.
Then, out of fear, he would sleep in it.

One day he heard a war party come.
He heard it come while he was lying in the log.
He could hear them knocking down caches and other things.
They searched for him but could not find him.
He could hear them going back and forth over him.
He could hear them leaving.
Then everything was quiet.
Some time later he came out of the log.
Then he followed them
and killed them all.
Doo', once again he killed everybody.
That is as far as the story was told to me.
I thought the winter had just begun and now I've chewed off part of it.

Unkk'uya



Yagga gheel ts'uhut'aanh
dagheel neeltsook'aal kkaa lido.
Tleetinhoy ditsook'aal yil lido.
Dagheel tseek'aal bidnaa' kkaa niteehna keel kkaa biyil daadlit'eey koon
haba'ota.

Huyts'in'
dagheel kk'udaa go keel kkaa niteehna gheel haaf dahataat'-aan'.
Haaf yil yoo'oogha naahatit'us.

Dagheel, "No'o dinaahutik'aal ghu too hadonotodakkok nugh tleetinhoya,"
tsook'aal ahadnee.
Kk'udaa, "Kkun' koon yugh hadonoditolyaak," hadnee gheelhee.

Kk'udaa haaf yil naahatit'us dahoon gheel tseek'aal ghu kkun' hadonodilaayh.
Tseetl koon yugh hadonodakkoyh.
Tseetl aatloogha daa'akkoyh eeydee neeghask.
Kk'udaa eeydee gheel yit'aa'akkoyh, eeydee dinoonh.
Dahoon kk'udaa yoogh baaba yil gheel yugh neenok'ilaayee.
Kk'udaa kkun' hadonodaalaa
ts'uh yoo'an ditsoo ts'a notidoyh.
Uhdily'aanh ditseek'aal ghu tik'idaaneetonh.

Huyil gheel yoogh koon ditseek'aal ghu kkun' hadonodaaneelo, too koonh.
Yoogh eeyit huk'odon gheelhee koon kk'udaa kkun' koon yoho dinotaaldleen',
eenh kk'udaa kkun' ada needaalninh, go bidnaa' kkaa hayugh hayidaaldloyee.
Ts'uh gheel aaya'oogha huts'inh k'ikinh gheel kk'udaa koon tseek'aal ghu
hadonodaalyo.

"Tseek'aaf, doogha ees kk'udaa kkun' adinh,
ts'uh k'ikinh ees doogh adeehu disloghee," nee gheelhee.

"Oho', o," nee gheelhee.
Ts'uh nonla kk'udaa neeyidaaneelo huyil gheel hun,
"Ee! Dibaa k'idughtikk'un ts'oodneey k'ugh tinozilyaayh," nee gheelhee.

In the time very long ago
a grandmother and grandson were living together.
An orphan boy was living with his grandmother.
Nearby, an old man was living with his two sons.
In the fall
the two boys were getting ready to go trapping.
They went trapping.

They told the grandmother, "We would like to have the orphan bring in water for
our old father.
We also want him to bring him firewood," they said.

The orphan began to keep the fire burning for the old man while they trapped.
He also brought in snow for drinking water
and put the pan of snow up on the shelf to melt.
He would give the old man the melted snow and the man would drink it.
He would also give the old man food.
He would bring in the firewood and pile it up inside
and then go home to his grandmother.
He continued to keep the fire burning for the old man.

He brought in firewood and water for the old man.
Then one day he was going to bring in some firewood,
but there was not any more of the wood that the old man's sons had cut for him
piled in front of the house.
He went back into the woods and cut down some stumps and brought them into
the old man's house.

"Grandfather, there was not any wood left out there,
so I knocked down some stumps from back in the woods," he said.

"Oh, okay," the old man replied.
After that, the orphan piled up the wood.
The old man said regretfully, "Oh dear! I wonder if he wonders who burned the
wood of the stumps that he cut for me for firewood."

Gheel yakk'oyineek'eelleet.
 Hууyl kk'üdaa tseetl hadono'eedakkonh.
 Dahoon gheel yoo'an tsook'aal ts'a notaaliyo.
 Tsook'aal ghu hadono'eediyo.
 Ts'uh, "Tsook'aal, gin no'o tseek'aal daadidnee, kk'üdaa kkun' adinh ts'uh
 k'ikin bugh hadonodaangiyo.
 Hууyl hun 'Yee! Dibaa k'idughtlkk'un ts'oodneey k'ugh tlinozilyaayh,' nee,"
 yiñnee.

"O---! Gin laagha koon yoolaatl't'on da'alnee," yiñnee.
 "Yagga no'o ant'aa eey bagha'an sodeenlt'iyye.
 Nidiñna kkaa taaldlaa' eenee' gheeghonee," yiñnee.

"O---," yineelinh.
 "Hmm," nee ts'uhууааn'.

Ts'uh kk'üdaa yoogha eet koon tlida nohodilit.
 Kk'üdaa naa'an tsook'aal daghotiy tseendinh kot'a ghalton yil koon tseek'aal
 ts'a notaaliyo
 kk'üdaa too yugh hadonotokkoł dahughunh.
 Hууyl nonla yugh tlinohudagheelo
 ts'uh doogha kkun' koon go ada diy'taan k'ikin gheel hadonodaaneelohee.
 Yoogha baaba yil gheel yinokagheelonee kk'üdaa gheel too yit'onogheekkonh.
 Kk'üdaa go too yil yuh dagga neenaat'onh, too dinoonh.
 Dahoon tsook'aal daghotiy yuh yilool ghu daaneeyil deenaadlininh.

Naa'an tleeno'eelghal.
 Yoo'oo tsook'aal ghu hadono'eelghal.
 "Tsook'aal sakk'ats'a litsee'eh!" daadiyoh.

"Haa! Nidaats'a needok'aghadaadnoy, go didneeyee?" yiñnee.
 Tsook'aal naa'an t'aanh tleetaadlit'uh.
 Yoo'oot hadoneeyo hууyl go hun dinaatlee' ghok'aaghadokk'ol.
 Yitleekk'a litsee'eh daatlyul.

The boy wondered what he was talking about.
 He brought in some snow,
 and then he went home to his grandmother.
 He went back inside.

"Grandmother, the old man over there said this to me when he was out of wood
 and I brought in some stumps.
 He said, 'I wonder if he wonders who burned the wood of the stumps that he cut
 for me for firewood,'" he told her.

"O---h, don't listen to him when he talks like that," she told him.
 "He is the one who caused you to be poor.
 He is the person who killed the people who were supposed to be your parents,"
 she told him.

"O---h," he thought.
 All he said was, "Hmm."

Another night passed.
 He secretly took his grandmother's awl and went to the old man's house
 to bring in some water for him.
 He fixed the fire for him,
 and he brought in more stumps for firewood.
 He gave him some food and a cup of water.

The old man put his head way back when he was drinking the water.
 The orphan pulled out his grandmother's awl and stabbed it into the old man's
 throat. The old man fell over dead.

The boy ran back outside
 and over to his grandmother's house.
 "Grandmother, there are ashes on me!" he shouted.

She said, "Hey! What nonsense is he talking about?"
 She jumped up and ran outside.
 She rushed over to the house and found the old man's head partially in the fire,
 burning.
 She blew on the ashes over him,

soot'a t'eenaa' neeyeeneelt'aakk kk'a diyeeloh.

Yuh t'idinolninh ts'a diyeeloh.

Naa'an no'eediyo.

Haldo.

Yuh u'dinh zee deenaadlininh bidoseesdaalninh kk'aant'aa gheelhee.

Kk'adaa no'o huts'a noheedidaatl eet'akk.

Nigit aahaa yah haldo.

Huyil gheel, at'eeylo koon ts'aahoo'oyh, go tleetinhoya.

Doduggu liyee daahadlituh gheelhee.

"Nugh lo baghoyineeghaaleeneegee lo nugh tleetinhoya?

Dogheet'aa' do'o dinaahuto'

bitlee' ghok'aaghadokk'olee, t'it'leekdaanee'oyee?" ts'idnee gheelhee.

"Ha! U'dinh zee gheel didiyoghee.

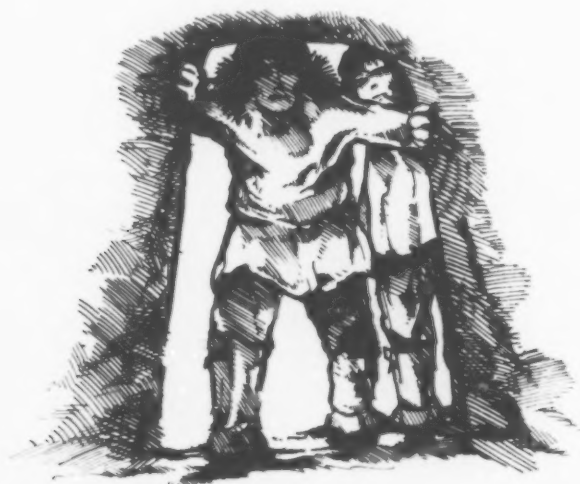
T'reegho bitleekk'a lits'eeyh hoolaanee?" hufnee gheelhee.

Lo'ts'iyuh k'intlaatl yeedohudagheelit.

At'eeylo kk'adaa hahoololghaaf

eenh at'eeylo kk'adaa diyininh a'alaah gheelhee go Unkk'uya.

At'eeylo Unkk'uya beeznee go tleetinhoya.



then she moved the body back away from the fire.
 She placed him so that it looked as if he had died and fallen into the fire.
 She went back home.
 They stayed there.
 The body looked as if it had died naturally.

Soon they heard the sons returning.
 They stayed home, afraid.
 Apparently this orphan was becoming a medicine person.
 Suddenly, the boys appeared up by the smoke hole.

"Do you take care of that orphan?
 What happened to our dad over there?
 His head is sticking into the fire and it has been burning," they said.

She told them, "Well, he must have died and fallen into the fire.
 Are there ashes on him?" she asked them.

Soon there was the noise of chopping outside.
 Apparently they were cutting down trees to make arrows for war,
 but Unkk'uya was becoming a medicine person.
 Apparently this orphan was named Unkk'uya.



Kk'údaa tsook'aal ðuyht' yee hudingheelggut.
 Ts'uh gheel no'o huts'a huyee dohúdileet dahoon haahadeelghat.
 K'itsaan' logha k'ahataaltonh.
 "Gganyoo, kk'a'at hatleegheetinuhliyaa," tsook'aal nee
 dahoon gheel holghat'í.
 Haadaaneets'eeyh, ðo'ts'iyuh taalts'iyh.

T'ida k'aholghat.
 Yoogh kineehaghee'ots,
 tits'iyh dahoonh.

Kk'údaa yoogha ðo'ts'iyuh nidaats'a neek'aheelghat
 dagheel kk'údaa t'ida hagheelit.
 Kk'údaa ho'ust'í, ho'ust'í.
 T'idinnaahalit, t'idinnaahalit.
 Kk'údaa yuh gheel yuh huydok'aholghalee.

Kk'údaa ðo'ts'iyuh yoogh nidaats'a neek'ahanee'ots.
 Huyí' gheel yoogha dinaa hoolaanh hu hanee'ots.
 Eet hataaldo'.
 Yoogh ts'eekkaayah hagheedo' yoogha dinaa een yí'.

Kk'údaa yoogha saanh ta hat koon yoogha noolaagha ghú k'idaadlit'ee da
 saanlaaghadoh haldo.
 Dinaa ota haldo.
 Yoogh tsook'aal hat yoogh noolaagha bagholitaayh.
 Kk'údaa koon yoogh uhdahet'aa gheelhee.

Huyí' hunda yoonaan yoodo' an kk'otaalakkaanh.
 "Tsook'aal t'aa doogh kk'onsakkaayh," nee gheelhee.
 T'aanh baadzaanhugheelit gheelhee.
 Yoogh kk'údaa yeekk'a noholi' dahoon gheel no'eedakkaanee.

"Dont'aanh?
 Nugh noolaagha saghots'íltay soho dagga don'taayh," yí'nee.
 Laats yeen' nilaanh dahoon naa'adakkaayh.

His grandmother piled things into a dragging bag.
Then they fled while the commotion was going on.
She passed a stick over the grass.
"Friends, shake your heads," Grandmother said¹
while they were running away.
A great wind began to blow.

They ran most of the night.
They crawled into a snowbank while it was storming,
and they spent the night there.

After they had been running for a long time,
they spent the night.
They traveled and traveled.
They spent the night here and there.
They traveled most of the winter.

After they had traveled a great distance,
they came to a place where there were people.
They began to live there.
They lived in the village with the people.

In the summer the people were staying in fish camp.
The orphan and his grandmother stayed in their own place among the people.
The grandmother was being given salmon,
which she cut to dry.

One day Unkk'uya took off across the river in a boat, going downstream.
He said, "Grandmother, I'm going to paddle around across there."
He was gone all day.
He did not come back until late in the evening.

"What were you doing?
You should be here hanging the fish that people have given me," she told him.
He had come home all muddy.

1. Grandmother wanted the wind to make the grass move. A storm would cover their tracks.

Huyil hun kk'udaa, "Nidaadin ts'ildo
dahoon sohoney.
Yuh lo yuh yah hadinh sodo'," nee.

Kk'udaa saan k'aaghataalino'.
Kk'udaa laats yeen' nilaanh ts'a nonodakkaayh.
At'eeylo koon go ts'aahoo'oyh
dikinh neefk'ots'its'a ditaadliyoy yee yah hughonh.
Go hoottseenh naakklookkuno hoottseenh, ts'ibaa yee yah.
Ts'uh eet donaa' koon t'ee yuh ho'ol.
Ts'uh yoogha hughu yaat'aan' kk'a dahoolt'aa'aa
dagheel kk'udaa kk'eeyh yee koonh.
Eet donaa' koon t'ee kk'as yeet t'aghał, kk'aan dikina'.

Ts'uh kk'udaa eet dikinh neefk'ots'its'a ditaadliyoy yee gheel yah yinhooghonh.
Ts'uh kk'udaa yoodaggu tiyh tleekka' gheel kk'udaa koon hohughee'onh.
Kk'udaa hukka' neehoonnee'onh dinh.
Eet gheel koon honotlaaditliyh ts'a dahoolloghee.
Saan k'aghdino'.

Kk'udaa yoogha huyts'in' gheel kk'udaa tsook'aal eet anoneefkkaanh.
Kk'udaa go yah hadohanee'ots.
Donaa' ts'a hugh tleeneetonh kk'a dahoolt'aa'aa gheelhee.
Go kk'eeyh hadoneetonh.
Ts'uh kk'udaa gheel eet haldo
dahoon kk'udaa huyts'a dogho hootaaldlit.
Kk'udaa yoogha daahaghanaalt'aa da ghulaa' gheel nohudaaldlidee ts'a go
kk'aa'eedilit.

Ts'uh kk'udaa koon k'iditaatlgoyh.
Kk'eeyh dagheelgok. Ts'uh kk'udaa haanyaghadinaalzaa---k.
Kk'udaa huyts'in' ditoditinh dahugh kk'udaa yoo'oogha hungheegooyh.
Huneenyidaaltliyh ts'in'. Dahoon kk'udaa yita nohooneenaan'.
Lo'ts'iyuh huneenghadinaadlitinh.

"Where are we going to live
and eat the fish?
We need a winter house," he replied.

He did this all summer.
He was covered with mud every time he came back across.
Evidently he was still becoming a medicine person
and was building houses out of different types of trees.
First he built an underground house made of spruce.
He made the wall so that the entrance to a tunnel didn't show.
The next one he built was made of birch.²
Farther back he built a house of alder, then one of cottonwood, then one of a
high-bush berry bush.

He built houses out of different kinds of wood.
All this time he was digging a tunnel up to the top of the hill.
That was as far as he dug.
There he built a lookout, out of which he could stick his head.
It took him all summer.

In the fall he brought his grandmother across in a boat to that place.
They moved into the house.
She had no idea that there was a tunnel out the back of it.
He had covered it with birchbark.
So they stayed there,
and it was becoming late in the fall.
Many years had passed since they had run away, so he had become an adult.

Then he began splitting wood.
He split birch into pegs and sharpened the points.
In the fall, just before the ground froze, he put these pegs into the ground all
around their house and out away from it.
He covered them up a little bit with dirt.
The ground froze around them.

2. He built houses from the kinds of wood that were his sources of medicine power.

Dahoon kk'adaa dikinh neefloy ninodildiyhtl ts'a huyaana' ants'a hugh
naa'adoyh.

Ts'uh yoogh tleena'adoyh ts'uh yaan' gheelhee go tsook'aala.

Yoo'ooghee huk'ka yuh yah hunoda ditliks'a gheel kk'adaa uhdahooloh.

Kk'adaa yoo'an dikinh neefloy neenoyidildiyhdlee tleekk'a ants'a hugh
naa'adoyh, go k'idaaleeghuz ghatakk'a.

Kk'adaa lo'ts'iyuh habits'uhu neek'agheetolnnyhdlaa ts'a gheel kk'adaa dahooloh.

Gheel kk'adaa yoogha huydo holi!

huyil gheel, "Tsook'aal tlaa eey neeflot hu kk'otaaghasdok ts'a notaaghsdol
eese," yilnee gheelhee.

"Koon donnaah ts'in'," yilnee.

Go lo'ts'iyuh tsook'aal nilgit.

Go haahadeelghal ts'uh hun yuh k'itohol yineelinh gheelhee.

Gheel hun kk'adaa haadeeyo ts'a yooghu go hane'ots t'aanh yineelinh hu
gheel naaghadol.

Yoogh tidinnaa'alit gheelhee.

Kk'adaa hun binh kuh gheel habaats'aadeeyo.

Huyil yooneets'a hun ts'aats'ineedaatl.

Ts'aak'ineeyo, nibaah.

Gheel nonoo' huts'a kkokk'a taalyo.

Yoogha donoo' kk'adaa yoonla toneets k'ulgaal gheel,
dahoon gheel huts'a ghahol.

Kk'adaa hugh neeneeyo.

Huyil lo'ts'iyuh nibaah kuh gheelhee.

Doogh k'eelakk'anh dagganaa' kkaa ghū neeneeyo dahoon gheel,

"Ganaa, go lo dohut'aanh?" yilnee gheelhee.

"Yagga Өнkk'uya beezneey dinaahuto' laatlghaanh.

Eeydee okko ts'uhuneel'aanh," haylnee gheelhee.

"O," nee.

"Ganaa, dinaa hoolaanh da lo go huts'inh dint'aanh?" haylnee.

Whenever he went out, he dropped sticks on the ground to walk on so he could get past the booby trap.

His grandmother went out only once in a while.

He had made the booby trap around the entire camp, so every time he went out, he carried sticks to drop on the ground so he could walk over the booby trap.

He had made it so that nothing could get close to them.

Late in the winter,

he said, "Grandmother, I'm going on a long trip, but I will come back."

She said, "For what?"

She was afraid.

Ever since they had run away, she had had a feeling that a war party would come eventually.

He left and went back in the direction from which he thought they had come.

He spent the night here and there.

He came out to a big lake.

He saw a large group of people coming out at the other end of the lake.

It was a war party.

He walked across the lake toward them.

He was almost to the middle of the lake when he met them.

Then he went up to them.

It was a big war party.

He went up to one of them

and asked, "Friend, what's going on?"

"Somebody named Unkk'uya killed our father, so we are out searching for him," they told him.

"Oh," he said.

They asked him, "Friend, are there a lot of people where you come from?"

"O, nideenh yoogha teey'aa," nee.

"Yoogh dinaa hoolaanh," nee.

"ʁNkk'uya beezneey tiluh'eeyaahee?" hayneee.

"Nideenh," nee.

Ts'a yoogh dint'aa yoogh kk'oyinee'eedileet kk'aant'aa.

Huyil hun, "O! Duhudnee dinh, nidodon lo go yagga neeltsook'aal kkaa

nidaanh huts'inh ghulaa',

ha! yoogh saanlaaghadoh k'idaadlit'ee da.

Doyneee?

Ankk'uya yilneeh ee t'ogho ghulaa'.

Dahoon yagga haldo da zo huyil'asiniyh kk'aant'aa," nee.

"Ee! Nugh ts'ahootokkaat yit huts'a nodinaaghateedoyh," hayneee.

Lo'ts'iyuh go gin hayit'oghulaa',

go yoogh k'ik'il yil t'eeltin' yil gheel.

Kk'udaa eet huts'a huyil notaaliyo.

Hool hun gheel kk'udaa hunotla naaghadol.

Lo'ts'iyuh neellot ts'a k'itaalyo.

Kk'udaa hudigaal go huts'inh haadeeyo da huts'uhu neeno'eediyo gheelhee.

Kk'udaa aatlee teey eellodaa gheelhee.

"Ganaa', tlaa gonh daaluhlit'ee

dahoon yoo'oo tlaa eey yagga bokko hoonaghtl'-aan'," habeeznee.

"Tlaa tlaa yoo'an kkun' ts'uhu neenotaaghsdol," nee gheelhee.

Neehaneedaatl eet nahadaadliyo

dahoonh gheel aanggee neenots'eet'ots.

Huyil, "Hudeeyh! ʁNkk'uya lo didoonee?" nee.

Dahoon t'eenots'ilt'ots.

Hudaalineenh nonuhts'in'.

Haaho'eellit.

Dikinh neefloy ninodaatl'daatl.

Ts'uh yoo'oo yuh taal'doyagga yuh naaghaltuh, noyagga.

Donee yuh haahudineeggotl dahoon,

"Tsook'aal noneet hugh neehoyh," yilnee.

Nonaa' naa'ts'a hugh yeeneeltlaakk.

He said, "Oh, not very many.
Well, there are some people," he said.

They asked him, "Did you ever see anyone named Unkk'uya?"

"No," he said.

Then he stood there thinking a little.

"Oh! Now that you mention it, a long time ago an old woman and her grandchild came. I don't know where they were from, but they stayed with the people at fish camp.

What did she call him?

I think she called him Ankk'uya,³ maybe, but I'm not really sure. I'm sure I know where they live, though," he said.

They replied, "We will pay you well if you lead us to him."

They began to give him things,
including some clothes and a bow.

He began to lead them back.

He was walking ahead of them.

He had come a long distance.

Finally, he came back to where he had started.

It was not very far to his house.

"Friends, why don't you wait here
while I go to check for him?" he told them.

He said, "I am going to go very close to the camp."

They all stopped and were standing around
while he went far back into the woods.

Then he shouted, "Hey! Could it be Unkk'uya who is saying this?"
and took off running.

They started chasing him and there was a great noise from their movements.

He had trained for this.

He grabbed the sticks and threw them down in front of himself.

He jumped down into the entrance of the underground house.

He ran to the back and tore down the wall to the tunnel.

He told her, "Grandmother, crawl back this way."

He shoved her back into the tunnel.

3. He deliberately mispronounced his own name.

Donoo' hun koon yah yuh hudeenaalaggut hu,
 bikoy binotla ghalghaltl.
 Kk'udaa go tsook'aal hugh neeltlaakk.
 Dahoon t'ogho no'ots'a dinaa aahaa hudaalineenh, go k'idaaleeghuz ta
 nohoodinaan' hu.
 Hayt'o yoonla nitidit'akk.
 Habaghunk'ilgoyh, habaghunk'ilgoyh.
 Yuh neeltleekk'a eenhda yuh hodił
 ts'a hoghoda gheel kk'udaa hugh haneedaatl.
 T'ogho lonhna laalghaanh.
 Go yuh kk'eeyh ggunh haanghadinaalits'uggee loy yuh nahalit'akk.

"ʁnkk'uya, ginee aahaa dinsoleel? Nidaats'a hohaa dinsoleel?" hayłnee.
 Go dozilggaakk hayłnee ts'in'.

"Gini aslaanh duhugh koon k'aahaa distohleel,
 kkun' zo ant'aay k'aghosoghaatlneegee."
 Go kkun' ta zo yuh ginee zokk'ul k'idaaghaliniyaa, nee ts'in'.
 "Kkun' zo ant'aay k'aghosoghaatlneegee," nee.



To her surprise, she saw a tunnel leading back from the house,
and she followed her grandchild back through the tunnel.
He got his grandmother through the tunnel.
In the meantime, the members of the war party had rushed towards the house
where the booby trap was.
They were tripping and falling down.
Many of them were being impaled.
Some walked over those who had been impaled
and made it through.
Many of them had been killed.
They had fallen on sticks that had been made of dry, sharpened birch.

They shouted, "Unkk'uya, how do you want us to kill you?"
They taunted him.

"I'm not worth killing with a weapon.
A fire would work nicely."
He was telling them that a fire would kill him, as there would be no way for him
to survive it.
He said, "A fire would work nicely."



"Bit'a hūduhkk'oyh," ts'iditaalnee'.
 Hayit'a hūdagheelkk'onh.
 Hayit'a kkun' dagheelo ts'uh hūdeelkk'onh.
 Dahoon leek koon yah hatldo.
 Hūlzin h līl taat ahonok'itaatlīyih,
 "Alibee'! Alibee'!" nee ts'in'.

Dlukk aahaa no'o huts'in'.

Kk'ūdaa go gin ts'uh donee naats'a hūgh nots'eeltlūh.
 Ts'uh yooneets'a yuh haadonots'ahooneenaan'.
 Kk'ūdaa nodagga k'eenaadla'eenh.
 Go diyah neelloy nohooldonh, dodagga'.
 Kk'ūdaa yoodaggu honotlaats'oditliyh.
 Kk'ūdaa eet huts'in h ts'uhuneel'aanh.
 Hūyil hunda yootlee zo hohudakk'oyh.
 Dahoon kk'ūdaa eet hū'ota hadaadlit'ee.
 Yah hūy'ahudinolninh. Hūdeegheekk'un'.
 Yoogha nik'ahadilit dikh aahaa hūyil hun haytleelt'in dinee'onh.
 "Nūgh sodinaadeeleel dikh nūgh bitleelt'in aahaa neel'ooduhlileeyh," ts'idnee
 gheelhee.
 Neelts'a naahayideenaadliliyh.
 Go adink'ee leek tlee' nilaanh ts'a hayineel'aanee,
 eenh gheel k'ideeteey deegheekk'unee.



They started saying, "Let's burn down the house with him in it,"
and then they burned the house with him inside.
They stuck wood down the smoke hole and set it on fire.
Unkk'uya and his grandmother had a dog in the house with them.
He put a bear skin on a pole and pushed the pole up and down in the smoke hole,
saying "It's hot! It's hot!"

Outside they were laughing.

When the heat became too intense, he ran back into the tunnel
and blocked it up with dirt.
He began sneaking back.
He went from house to house through the tunnel.
He climbed to the top and stuck his head out the lookout.
He looked down at them from it.
He could see the house burning away.
They were all standing around it.
The roof caved in. The house had been burned.
They poked around the ashes with a stick until they found a skull.
They said, "He really impoverished us, so let's play catch with his head."
They threw it back and forth to each other.
I don't know why they did not recognize it as a dog's head.
Perhaps it had been burned beyond recognition.



Huyil hunda, "Dont'aa nik'ee yuh yoogha k'eelakk'anh tlee' needza
 dindlileeya," yoodinee.
 Hootilts'a dahaytaatl'-aan' huyil k'eelakk'anh tlee' needza dinolnih.
 Diyuh nots'olt'it.
 Dzaahdolghal.

"Notuhdidaal kk'adaa notuhdidaal," ts'idnee.

Kk'adaa naahataaldaatl.
 Yoogh kk'adaa nidaats'a huk'a ghulaa' noheedidaatl hu
 gheel kk'adaa t'ida naahataaldaakk.
 Dagheel, "Neelbaada dughundinuhdit'oo'," ts'idnee.
 Go hal koon dahot'eeek ts'idnee ts'in'.
 Go hal kk'adaa nidaats'a zokk'ul hugh diyineehatoldaaghaa.
 Ts'iyuh hutaadla'o ts'a bil heenoltinh duhughunh.
 Go koon t'ee dahabits'oodinee ts'a gheelhee.

Kk'adaa yooneets'a kkun' gho ts'inee'ots.
 Yagga zo neekkun'daaneegha—l.
 Lo'ts'iyuh t'ee halonh.
 Kk'adaa hun yinbilk'uhudineeldaakk.
 Hugh nee'eelggok ts'uh huloyk'itaalt'akk.
 K'uhdeeghunh dahoon yagga tleetinhoy k'idogheeltaanh.
 Kk'adaa eeydee adiyil notaadlitaanh.
 Noheet'ots.
 Tsok'aal go nodaggu yah lido.

Kk'adaa tleetinhoy bindeetaat'yo'.
 Ts'a yoogh kk'adaa nidaats'a neehooneelit. Huyil gheel
 "Tleetinhoy go lo t'ee dinaa hoolaanh da lo go huts'inh haaduhdaatl?" yilnee.

"Oho', t'ee dinaa hoolaanh," yilnee.

Gheel, "T'aa eey eet huts'a noteedoyaa',
 ts'uh ʁNKKʁy dinaa uhdeeghunh' deene haa," yilnee.

Үнkk'уya wished, "I hope one of them gets hit on the head with it."
They were throwing it around roughly when one of them got hit on head with it.
He fell over dead.
They were stunned.

The leader of the war party said, "Go home now. Go home."

They started to go back home.
They traveled all day
and stopped to spend the night.
Their leader said, "Tie up the sleeves of each other's parkas."⁴
It is said that that was the custom.
They could now go to bed without worrying about anything.
They could now lie down for a good night's sleep.
That is what Үнkk'уya had willed them to do.

Then he came to them from upstream.
He could see where they had made a very big camp.
There were still a lot of them left.
Everybody had gone to sleep.
He ran up to them and bludgeoned them all, going from one end to the other.
He killed them all, leaving only one orphan.
He took that boy home with him.
They went home.
His grandmother was up in one of the houses.

The orphan began to keep her company.
A long time had passed
when he asked him, "Orphan, are there still a lot of people where this war party
came from?"

He answered him, "Yes, there are still a lot of people."

"Then go back to them
and tell them 'Үнkk'уya has killed everybody,'" he told him.

4. Tying each other's sleeves demonstrated that their problem, Үнkk'уya, had been taken care of.

Ts'uh go tsook'aal, "Koyh, anaa' dinaats'a haghanee eey dideenee?"
yidagheenee' eehu hee.

Ts'uh go dildon' kkaa kk'aa dint'aa dahoon doznee ts'uh gheel, "Oho," nee.
Kk'adaa eet huts'a notaaliyo.
Ts'uh gheel kk'adaa eet no'eediyo.
Go huts'inh dit'aanh da no'eediyo.

"ʁnkk'uya dinaa uhdeeghunh," nee gheelhee.

"Yeey!" hadnee gheelhee.
"Tlaa eey tleetinhoya, eet huts'a nodinaaghateedoyaa," hadnee.
Kk'adaa koon nibaah naahattseenh.
Kk'adaa koon eet huts'a notaaliyo.

"Eeydaa' ha! yagga k'uh'u'ota nahodeetagheellit,
nugh hun na'eenaaghaga'uh!," yi!nee.
Kk'adaa gheel eet nok'aghaadiyo.
Kk'adaa k'inohudeedughunh. Ts'uh koon tleetinhoy k'idonogheeltaanh go ada
diy'aanee.

Yoogh koon t'ee hadaadlit'ee.
Dahoon gheel kk'adaa go dinaa aghonh aahaa
yuh tlogeey aghalaal gheelhee.

Huyil, "Tleetinhoy, hodee t'ee kku! dinaa hoolaanee?" yi!nee.

"Anaa'," bitsoo yugh atsah eehoo.
"Nidaats'a hulaagha eey huk'aa dideenee ts'in'?" yi!nee eehoo.

"Hodee t'ee kku! dinaa hoolaanee?" yi!nee.

"Nideenh, lo'ts'iyuh diyin yoo kkaa yeen' kk'adaa hoolaanh, yoogh eeldlonaay
kkaa," nee.

"Ha! Eenhda huyil dont'aa," yi!nee.
"ʁnkk'uy nodinaahudeedaghunh,' deenee," yi!nee.

His grandmother said, "Grandchild, don't. What are you going to get out of it?" but he would not listen.

The orphan said, "Yes," because he was lonely for his people.
The orphan started walking back home.
He arrived back home.
He went back to where he was from.

He said, "Unkk'uya killed everybody."

They said, "Oh no!
Okay, orphan, lead us back to him," they told him.
They made another war party
and the orphan went back there.

"Stay away from the war party
so I won't mistake you for one of them," Unkk'uya had told the orphan.
The orphan led the war party back to him.
Once again, he killed the whole war party, saving only the orphan.

They continued living there.
He had been killing people now and then for his whole life,
and he was aging prematurely.

Then he asked, "Orphan, were there any more people still there?"

His grandmother said, "Don't," and cried in vain.
"Why do you want to do this?" she asked him.

"Are there any more people there?" he asked the orphan.

"No, not really. Only the medicine people are left, and there are not many of them," he replied.

"That's okay, go back again," he told the orphan.
"Tell them, Unkk'uya has killed everyone again," he told him.

Kk'adaa koon eeyit huts'a kk'aagha noyitaatl'taanh.
Lo'ts'a nideenh yidagheenee' eehoo.

Kk'adaa tsook'aal yił lido.
Kk'adaa lo'ts'iyuh bugh noyeetodoł di hoolaanh eehoo.
Tleetinhoy no'eeldoy dahoon kk'adaa baaba adi neehadeetaadlininh.

"Tsook'aal, tlaa do'oogha gin eenee' okko kk'otaaghsdok," nee gheelhee.

Go doghunaah ts'uh gheel, "Dobideenee," yiłnee gheelhee.

At'eeylo koon ba'ota zaadlit'ee.
Yinheediyeeyh.
Doo' biyah ota bineezaalggaat.
Kk'adaa gheel bakkunkk'aa ts'oolk'aal ghu k'ineeyo.
Tsook'aal halaatl'ghaanh.

Hayakk'aagheedaatl' doogha zo ts'inee'ots lonh hu gheel hayakk'a ghadilee.
Huyil hayitaatl'-aanh.
Hayts'i taaldaatl' huyil taadlaghał.
Lo'ts'iyuh kk'aahayeenaatl'kkuyh.
Kk'adaa lo'ts'iyuh dughunaah ts'a hadeenh.
Haahaa kk'aagha dinohoolaah ts'a hadeenh.
Tsook'aal halaatl'ghaanh ts'i koon huk'aa'eelneek.
Kk'adaa loo sil dlił yuh loo yaan' nilaan
ghaats'aghadeelghał.
Dikinh bakkokk'a kkalaayee.
Nodagga eeydee aats'agheetaadlaghał.
Kk'adaa yoodaggut tlaa ghatakk'a gheel neets'eelghał.
Kk'adaa yit gheel kk'adaa dohoonaah?
Kk'adaa yit dots'idlaghał.
Dahoon gheel noyah bikin ghu kkunots'iditaaldaatl'.
Bikin ghu kkunozodił yints'eediyeeyh.
Kk'adaa nodagga dots'idlaghał di dahoonaaah.

Eee! Kk'adaa saalitinh.
Kk'adaa t'reeltin' adugh tizodizaak.
Hudeelkk'onh ts'uh eeydee koon hudeekkonh.

Unkk'aya sent the orphan back again.
The orphan kept saying "No," to no avail.

Unkk'aya stayed with his grandmother.
It had been a long time since the orphan had left.
The orphan did not return, and they were running out of food.

He said, "Grandmother, I'm going out hunting to try to get whatever I can."

She did not have any choice, so she told him, "Go ahead."

They did not know that a war party was staying nearby,
and had been making medicine.
Doo', they got between him and his house.
The war party went to his grandmother while he was out.
They killed his grandmother.

They began to follow him, seeing where he had gone.
Then they saw him.
They started to go toward him and he ran away.
They began chasing him.
Finally, there was nothing he could do.
He could not get back to his house.
He also realized that they had killed his grandmother.
He came to a mountain that was covered with ice
and began to climb it.
There were no trees on it.
He climbed far up.
Then he hid among the boulders.
What could he do there?
He stayed up there in fear.
They were at the foot of the mountain performing their medicine.
They were going around and around in a circle, around a fire, making medicine.
There was nothing he could do sitting up on the mountain.

Oh dear! He was beginning to freeze to death.
He cut his arrows and made a fire.
They kept him warm for a while, and then they burned up.

Լօ՛ts'iyuh ts'iditaafineenh ts'uhayaan'.

Ditf'in nonoditaafilisk go kk'udaa haahaa nilk'uh ts'in'.

Dinaa'aaloo'ooghanaadlitinh.

Kk'udaa t'ogho yuh doneellotts'a ghulaa' hayikin ghu deeghalt'ee' hu
no'o zo dinaa'anotinhdolninh.

Doo', ts'ililitinh.

Ho go baahooltsot aahaa yuh nibaah ukkunok'iltaayinh.

Kk'udaa kk'aagha bits'i nok'ahoonaafitonh.

Kk'udaa gheel yoogh naahataafdaadlee go dinaa eena.

Da huk'k'a huyaan' koon hayugh nohulnik.

At'aght huydo hutaaldlit yeenslinh di huyh ghon' naaltfgus.

He began shivering violently.
He began to urinate on his legs to try to keep himself warm.
He ended up covered with ice.
They must have stayed at the foot of the mountain for a long time.
His frozen body came tumbling down the side of the mountain.
Doo', he froze.
This was one who was so powerful that he kept wanting to make war.
Everything had turned back on him.
After that, they went back home.

That is as far as they used to tell the story.
I thought the winter had just begun and now I've chewed off part of it.

Deeneegidzee



Yagga gheel ts'uhut'aanh
 dagheel yoogha kkaayah hool'onh.
 Ts'uh go Deeneegidzee eet hut'aan nilaanh.
 Noltseena gheel nilaanee, go Deeneegidzee.
 Boogha een bikit'a een kkaa yił k'ahoolaanh.
 Da yoonla toneedzidonoo tleekk'a hał koon Toneedza Ghaltseel beeznee kkaa
 koon hoolaanh.
 Ts'a go eet nots'in toneedzidonoo nots'in hał Bidziyh Ta Hut'aana.

Ts'uh go Deeneegidzee gheel yoogh saakkaay nilaanh.
 Dahoon gheel Toneedza Ghaltseel dotił gheel Bidziyh Ta Hut'aanh gheel ts'a
 ditaadlikin'.
 Neelts'a yinhadeelkeeyh
 go neelta nahtididiyhtł tuh.
 Go Deeneegidzee nigudza eenh kk'o' at'aanh.
 K'inodzin kk'o' beezneey,
 go hałda kk'o' baahaa k'itollaaghaayee, hadnee ts'a gheel go k'inodzin kk'o'.
 Hukk'a baahaa hool'onh ts'in'.
 Yoogh ginee ghulaa' yoz baakk'aa dineeton gheel kk'o' at'aanee.

Huyił hun k'inodzin kk'o' aahaa Bidziyh Ta Hut'aan k'isaakkaay atłdiyh.
 Doo', ts'uh go bik'oolyaa.
 Go bidiłna kkaa hoolaanh.
 Hayits'a k'its'a neeyineeneedaakk.

Dahoon gheel kk'udaa kk'aataałilit.
 Kk'udaa k'ughunhałidaakk.
 Go bikit'a hał koon k'eelakk'anh hał koon Kk'ałkaat beeznee.
 Kk'udaa habaghanee nibaah taadlitseen'.
 Ts'a gheel hūhoolaatłt'onee.
 Ts'uh kk'udaa haahotaadlilit.

In the time very long ago
there was a village.
Deeneegidzee lived there.
He was of the Noltseena, the Bear Clan.
He had older and younger brothers.
Out on an island lived the clan of Toneedza Ghaltseela, the Fish or Dentalia Clan.
On the other side of the island lived the clan of Bidziyh Ta Hut'aana, the Caribou
Clan.¹

Deeneegidzee was a young boy.
He and a Fish Clan boy and a Caribou Clan boy all got into an argument.
They would argue
whenever they would visit each other.
Deeneegidzee had a bow and arrow even though he was young.
Those kinds of bows and arrows were called *k'inodzin kk'o'*, "dried fish arrow."
It was a toy arrow, supposedly not able to kill anything.
They called it that because that is what they thought it was worth.
He had a makeshift arrowhead on it; it was nothing special.

One day Deeneegidzee shot a Caribou Clan child with *k'inodzin kk'o'*.
The boy had relatives.
He had parents.
They became very angry about it and a feud was started.

Deeneegidzee grew up.
All of his brothers grew up.
One of his younger brothers was named Kk'al'kaat.
The Caribou Clan was preparing to make war against them.
They had heard about it.
Deeneegidzee began to prepare himself for war.

1. The three Koyukon clans—Noltseena, Toneedza Ghaltseela, and Bidziyh Ta Hut'aana—are translated here as the Bear, Fish (or Dentalia), and Caribou clans, respectively. The word *noltseena* literally means something like "made while descending." This clan is called the Sky Clan in other areas. The words *toneedza ghaltseela* literally mean "being made continuously in midstream," and *bidziyh ta hut'aana* means "people among the caribou."

Haahoheeldaah.

Kk'adaa yoogh hulonhdi nohudoli? ts'a gheel kk'aa'eedilit.

Kk'adaa yoogha hadaadlit'ee.

Huyi? hun habakkuno huts'ugh habits'ugh k'agheeyo.

Ts'uh go KK'al'kaat gheel doogha notli gheel notlin.

At'eeyto bilaazon to yi? diniyh.

Eeydee ba'al'taa' nilaanh, go Deeneegidzee.

Bilaazon da'aak to kk'ots'eelkool.

Yoogh nidaagha eey ninots'o'ust? hu ditliks'a yuh kk'ots'eelkoolee.

Go yagga aatlee k'izeet'onh don

yuh bilaazon li? da'aak ninozolkool yee

notlin neenots'eet'ots.

Kk'adaa go bikit'a Kk'al'kaat notlin t'aanh.

Dahoon gheel eet hukk'a nots'ot'ust?.

Go habidi?na kkaa koon eet daadlit'ee.

Ts'a habaadinaats'uhudeetaalghunh.

Habaadinaats'uhdeeghunh.

Yoo'ootsa neenaaghadot eenh ginaa.

Ginaa gheelhee.

Ts'uh go k'ik'uh kineeyidagheelnin t'oh ts'a kinee ghadakk'aayh.

Ts'uh kk'adaa bikit'a yaan' dinaa aghonh.

Lo'ts'iyuh k'uhudeeghoyh.

Kk'adaa hun hughohayeenaatitsonh.

Go boogha didiyoh ts'a huyidiniyh.

Kinee naaghadakk'aayh yineelinh,

ts'uh bakkalaa.

Kk'adaa go eet hukk'a biyi? hukk'a nohutliniyh dahoon

They were all training.

Many years had passed since the first incident, and Deeneegidzee had grown up.

They were staying there.

Then one day a war party came to their place while they were gone.

Kk'alkaa! rushed home ahead of his brothers.

Apparently Deeneegidzee had the medicine power of the otter.

That was the source of Deeneegidzee's power.

He apparently carried his otter-skin parka.

He would carry it with him wherever he went.

When Deeneegidzee heard the war party,

he put on his otter-skin parka

and went towards the war party.

His younger brother, Kk'alkaa!, rushed home ahead of him.

Deeneegidzee was coming up behind him.

Their parents were there.

All their people were being killed.

All the people in their village were killed.

He came to where the fighting was going on, but the situation did not look good.

It looked hopeless.

Then Deeneegidzee threw a piece of fat into the snow and slid under it,
disappearing under the snow.²

Then only his younger brother was killing people.

He was killing a lot of them.

They tired him.

He knew what his older brother had done.

He was thinking that he must have gone into the snow,
because he was gone.

Whenever he went by the place where he thought his brother was,

2. He used the piece of fat as camouflage so that it would not look as if a human had slid under the snow.

"Sooghaa', Deeneegidzee, gonaa', go kk'adaa hughosits'eenaat'tsonh," nee
gheel eehoo.

Eehoo too okko d'unkk'u tiniyh ts'uhayaan'.

B'unkk'u nu'untoo'adaat.

Kk'adaa hadohudagheeneek.

Lo'ts'iyuh notlee go ada dahat'aanh ts'iyuh tso nu'unhat'ggaat.

Ts'aano'eediyo

doogha kk'adaa neellot ts'a neenoheedidaat' yineelinh.

Ts'uh kk'adaa huk'aa gheeyo.

Huk'a ghahol huyil hun yoonla hun kk'adaa neekun'deetaalghat.

Kk'adaa t'ida naahataatidaakk.

Ts'uh gheel hut'oliyo.

Hu'ota neek'inaal'eenh.

Dahoon kk'adaa hudeedit'eets.

Ts'uh gheel doogh k'inaadla'eenh.

Huyil hun, at'eeylo habidaadza koon dakkun' yil kk'o'eedoyh.

Go hat "B'ung'ha' boogha een todaghon' duhughunh," beeznee ts'in'.

Koon dahot'eek ts'idnee ts'in'.

Zeeyuh dinaa hat'ghonaa dahoon hat k'iyil kk'oheet'os.

O yoogha yaats'a neets'oonaaneeneeyh hadnee duhugh gheelhee.

Ts'uh kk'adaa atsah gheelhee go bidaadza'.

Donoo' kk'aagha kk'ono'eedoyh dahoon atsah.

Ts'uh, "Sidaats, eey lo ninh?" beeznee.

"Oho'," nee.

"Sooghaa', ts'aal noteedoyh, nugh ees halonh," yilnee eehoo.

"Ts'aala," nee.

"Seezo dotaaght'aa' duhughunh?" ts'idnee.

Kk'adaa, "Yagga kk'adaa hudeedit'eets daa' koon doogha kk'onoghoodok,
k'eendits'is ts'in'," yilnee.

Kk'adaa, "Oho'," nee.

Dughmaagha

eenh go kk'aagha notoldolaa.

he would say, "My brother, Deeneegidzee, help. They have tired me," but to no avail.

Deeneegidzee only wiped the tears from his eyes.
The tears were falling from his eyes down his face.
Then the noise ceased.

Then, as was the custom, the war party plundered the caches.

Deeneegidzee came back out
after he thought they had gone far away.
He followed them.
He caught up with them when they were making a camp.
That was where they were spending the night.
He caught up with them
and hid nearby.
It had gotten dark.
He stayed there hiding.

Evidently his younger sister was also in the war party with her husband.
She had been told to come along to observe her brothers' being killed.
They say this used to be done.
Even though they did not fight, they would go along with the war party.
They must have done this to try to help in any way they could.

His younger sister was there, crying.
She walked a short distance back while she was crying.
Then he said to her, "Sister, is that you?"

"Yes," she said.
"Go back, brother. There are too many of them," she pleaded.

He said, "It's okay."
"What do I have to live for, anyway?" he said.
Then he instructed her, "Walk back up here after dark, wearing a shawl."

She replied, "Okay."
She really did not want to,
but she knew that he was not going to leave.

Ts'uh kk'adaa hudeedit'feets,
dahoon gheel k'idits'is ts'a donoo' kk'aagha kk'ono'eedoyh gheelhee.
Go yoogha aaya'oogha kk'a' nee'eehoyh hayoodnee.

Ts'uh go ada dit'aanh ts'a bilaazon li' da'aak ninodokool.
Dahoon go k'idits'is eeydee ghakkoh gheel didaadza yi' notaaliyo.
"Nokkun'dagheelyaa," yi'nee.
Ts'uh doogha nokkun'dolyaa'.

Ts'uh go kkun' nots'in, go daahaghanaalt'aa da ghulaa' hudaalkk'un'?
Go hudaalkk'un' da hunots'in nokkun'dagheeldaat' t'oh ts'a kinee ghadakk'aayh.
Ts'uh at'eeylo k'ideeteey kkun' ts'uhu nonla hudaalkkun' da huts'uhu.
Dahoon habidinaa' koon hoolaanh, go bidaadza'.

Kk'adaa doogh hadaadlit'ee.
Ts'uh k'ahahonh.
Kk'adaa yink'aheetaalhon' gheelhee.
Ts'a go nonts'a lo binaan' kk'a yaats'a k'ooghataaldlit.
K'ideeteey kkun' ts'uhu nee'eelzoot.
Huyi' hunda go bit'aa' yoz hun, "Eenee, ginugh a sil'aa Deeneegi..." daadiyoh
dahoon yeet'yi.
Donoogh yuh huy yagheelt'laakk.

Non' hun koon binaan' aahooddeeghat'eel.



After it had become dark,
she went back up to where he was, wearing a shawl.
They must have thought that she was going to relieve herself.

As was his habit, he put on his otter-skin parka.
He hid under his sister's shawl and followed her back to camp.
"Carry some wood," he told her,
so she was carrying some wood back.

She dropped the wood on the other side of the fire—I don't know how many
fires they had.
He dove under the snow where she had dropped the wood on the other side of
the fire.
Apparently, however, he went too close to the fire.
His younger sister had a little child.

They were sitting around
and people were eating.
They had just started eating.
The snow was beginning to melt and reveal Deeneegidzee's face.
He had slid under the snow too close to the campfire.
Then his little niece said, "Mom, look at my uncle Deeneegi..." and her mother
grabbed her.
She threw her to the back of the shelter.

The mother could see that Deeneegidzee's face was showing.



Nonla neelts'a hanok'iditidaa.
 Dahoon doogha yuh dohuda'aat,
 dahoon gheel naa' hanot'osaadlagha.
 Dinaaghu neets'uhunaaneetyoot.
 "Dodnee? Dodnee?" ts'iditaalne.
 "Dil'aa Deeneegidzee daa'alnee?" ts'iditaalne.
 Go huts'a hayiditee'eelaa ts'a hayyidiniyh.

"At'aghida huyil lo koon yitil'eey go sakko, 'Sil'aa Deeneegidzee yeetltseenh,'
 yilnee yagha'an dil'aa oozeeyee,"
 nee dahoon gheel atsah.

Lo'ts'iyuh huhuneel'aanh
 eenh go nidaagha huhunool'aan?
 Go dinaa kkalaa.

Kk'adaa hanaaldzit.
 Go adink'a nik'a hok'ahooghadol'aanee?
 Hanaaldzit dahoon gheel kk'adaa nonla eeyit ts'aanots'eet'ots.
 Ts'uh nonoo' kk'aagha kk'onots'ilt'ots.
 Do'o dodaggu hundinh duht'uh dol'onh.
 Eeydee gheel duht'uh nozagheelninh.
 Kk'adaa go yoo'oo go hudaalkk'un' dinh neenoyeet'onh.
 Yinbilk'ineelteeyh.
 Go lo'ts'iyuh kk'adaa Deeneegidzee kkaa ts'agheeghonh da,
 kk'adaa hoozonh ts'a yinbilts'eenolteek hadnee ts'in'.
 Ts'uh yuh yinbilhaneelteeyh.

Donli hudaalkk'un' di tliyidaghee'onh.
 Deeltuh.
 Go yineets'a dinaa toghon' duhugh gheelhee.
 Kk'adaa do'o tleetinhoy yok'aal kk'aantaay litaan daggan'eeggott.
 Dahoon, "Deeneegidzee hanok'eeldzaayh deenee," yilnee.
 K'its'a ts'aano'eedilit ts'uh
 "Dee-nee-gi-dzee hanok'ee..." nee.

She went over to the fire to fix it
and trampled the snow around it
while he slid back under the snow away from the fire.

Everybody rushed to her.

"What did she say? What did she say?" they asked.

"What did she say about her uncle Deeneegidzee?" they asked her.

They suspected that he had not died.

"As if it's the first time she saw that spoon! She said her uncle Deeneegidzee
made that spoon. That is why she said her uncle's name,"
she said while crying.³

They looked all around
but what could they see?
No one was there.

Everyone went to bed.
Was no one keeping watch?
After they all had gone to bed, he came out.
He went back up on the trail from which he had come.
There was a clump of dried boughs up on a spruce tree.
He knocked the clump down
and brought it back to the campfire.
They were all sleeping.
Because they now thought that they had killed Deeneegidzee and everyone else,
they were relaxed and were sleeping soundly.
They were all sound asleep.

He put the clump of dried spruce boughs into the fire.
It burst into flames.
He did this so he could kill the people by its light.
He grabbed a boy who looked like an orphan
and told him, "Say 'Deeneegidzee turned on the light.'"
The boy was not completely awake,
so he said "Dee-nee-gi-dzee turned o..." and went back to sleep.

3. It is taboo to say the name of a recently deceased person, so the mother pretended to reprimand her daughter.

Dahoon daggannoyeeggotl.

"Deeneegidzee hanok'agheeldzaayh, deenee,' nees. ee," yiłnee.

Kk'udaa ts'aano'eelghał.

"Deeneegidzee hanok'eeldzaa---yh," daadiyoh.

Daggants'uhuneelyoot

eenh yuh nik'itaalit'ah.

T'ogho yuh dinaa uhdeeghun.

Go didaadza yaan' k'idogheeltaanh hadakkun' yił gheelhee.

Kk'udaa dinaa anohudeedaghun.

Kk'udaa koon yildon' uhdeeghun kkaa gheel kk'udaa koon haanok'ahataatł-
zdaakk.

Ts'uh kk'udaa hulookkudogho hooneelit.

Yooghu nidaadinł gheel lido dahoon hulook'aadogho hooneelit.

Da saanh gheel, "Kk'udaa nodo' koon needza taaghskaał," yineelinł.

At'eeyło baghanee haak'eeldaah dahoonł.

Kk'udaa k'ikoodla t'oh ts'a too ninotleelidiyhtłna koonł.

Taakaghaaleeyoy tleekk'a nonogguyhtłlidiyhtłna koonł.

T'ooł nonaaneek'idee tleekk'a han donaan nonogguyhtłlidiyhtłna koon

at'eeyło baghanee haa'eeldaah.

Kk'udaa nodo' needza taalkkaanł.

Needza ghakkaał.

Huyił hun yoodo huts'a zilghus.

Ts'uh soo' neeghoneekkaanł.

Dibeedoy aanggu noo yee gheeggas.

Dahoon gheel kk'udaa yoogha nokinyaał toyito'ol ts'a dint'aay gheel okko

hoonaatł-'aan'.

Nokinyaał gheel haadinee'onł.

Ts'uh soo' yiyee ts'aak'ooghadaaneelo.

Yiyee notlaaditłiyh.

Bitlee' ots'a diyaghokuh ts'uh yinogha okk'aa hugheeghonł.

Ts'uh gheel kk'udaa nonł yiyił togheeyo.

Kk'udaa yoonługha needza toyo'ol.

He grabbed the orphan again.

"I told you to say 'Deeneegidzee turned on the light,'" he told him.

The orphan was startled into consciousness
and shouted, "Deeneegidzee turned on the LIGHT."

They all jumped to their feet,
and he began to club all of them.

He killed everyone.

The only ones he spared were his sister and her family.

Once again, he had killed all the people.⁴

The ones who were left began to train the young people for another war.

It was late in the spring.

He spent the spring somewhere.

In the summer he thought, "I'm going downstream in a canoe."

Apparently they were training downstream to go against him.

Some of them would jump into the water and stay, breathing through feathers.

Some of them would run across the river, stepping on the posts of a weir.

Others would run across the river on a rope that was strung across it.

Those were the ones who were training to attack him.

He started to paddle downstream.

He was paddling downstream.

He heard people from around a bend in the river,
so he landed

and pulled his canoe back into the woods.

He began looking for a grass hump that would float.

He got a grass hump

and hollowed out its inside.

He kept putting his head in it.

When his head fit inside it, he made some eye-holes.

He walked into the water with the hump on his head.

He went far out into the river and began to float downstream.

4. Deeneegidzee killed all the people in the war party; the people who had sent the war party still lived elsewhere.

Dahoon huneel'aanh.

Go hałda dinaa daghaneelt'aa ts'a hokko.

Dohaghanaalt'aa hu hudaalkk'un' ts'a neehudaal'eeyh.

Kk'udaan aanaa aaneets'a kk'udaan ts'aatoyeenee'onh.

Dahoon gheel, "Dibaało hun tleetinhoy boho yaats'a dahoot'aay boho kul
hoolaan hundinh neek'o'ekkaayh," yineelin.

Go tleetinhoy hałda yuh kk'o'eedineeyh ts'uhween' haghaneet dint'aay gheel
go tleetinhoy a'alaay hee.

Kk'udaan nonługh doneets'a toyo'ol.

Huyil hun hayitaatl'aanh.

"Hudeeyh! Deeneegidzee neezeel'eel da,
gin hał dok'ahooldinh ts'a dint'aay nonłughayee?" hadnee.

Lo'ts'iyuh hayeenaaatl'aan'.

Dahoon neehudaal'eeyh.

At'eeyło tohda hudaalkk'un'.

Kk'udaan, "Tleetinhoya, nonłagh neek'oneekkaayh ts'uh neen'aanaa,"
hayłnee.

Nonłagh neek'otaalkkaan.

Yoonłagh kk'udaan yugh neeneekkaan.

Yoo'oots'a dahoon, "Tleetinhoy k'idontaaghtłtaat da sugh hughoolnigiya,"
yılnee.

Do'o yugh neeneekkaan ts'uh,

"Hu ginee aha koon da'ahadnee? Nokinyaał ant'aa gonee," nee
dahoon yitaanok'ilyiyhtł.

Nonłits'a neeghono'eedakkaan.

Nonłagh nodo' t'aanh.



He looked out
to see how many people were there.
He was spying on them to see how many campfires were burning.

The grass hump came floating out from around the bend in the middle of the river.
He made a wish that an orphan would paddle out to investigate and would take
pity on him.
It was the custom that an orphan was a worker for the people.

The grass hump was floating by in the middle of the river.
They spotted it.
"Hey! Remember, we didn't get Deeneegidzee yet.
What is that suspicious looking thing out there?" they said.
They began watching it
while he was spying on them.
He saw that there were three fires.

They said, "Orphan, paddle out to that thing and investigate,"
so he paddled out.
He paddled up to it.
Just before he got there, he was told, "Orphan, I will save you, so don't tell on me."
The orphan paddled over to him
and said "What are they talking about? This is a grass hump."
He kept pushing it under the water with his paddle.
He paddled back to shore,
and it floated away downstream.



Kk'adaa eet yeekk'a nohutaaldlit.
K'uhudineedzit.

Dahoon lo'ts'iyuh k'ahudeeghunh.
Nodinaahudeedaghunh.
Yoogha go tleetinhoy k'idontaaghtlaaŋ yidagheene' yaan' gheel
k'idogheeltaanee.

Doo', kk'adaa koon yoogha nidaats'a gheel neenohodili---ŋ.
Dahoon gheel go haa'eeldaahna t'ee.
Kk'adaa go tleetinhoy k'idogheeltaanh
huyiŋ hun, "Deeneegidzee, nodo' t'aas naghanee haak'eeldaah ts'idnee," yiŋnee.
"K'ikoodla t'oh ts'a too ninotleelidiyhtŋna koonh," yiŋnee.

Kk'adaa nodo' ahu koon needza taalkkaanh.
Ghakkaat huyiŋ nodo huts'a dinaa hoolaanh eet'akk.
Kk'adaa eet huts'a k'eenaadla'eenh.
Ts'uh go haahaa nokinyaat yee ts'a hadeenh.
Go eet koon kk'adaa hayakk'aa'eelneek.
Go uhts'a hohaa k'uhdeeghunh beeznee ts'uh.
Kk'adaa honk'ahoodaadla'aan' ts'uhuyeen'.

Kk'adaa eet hugho k'inaal'eenh.
Huyiŋ hun nonohooltseen'.
Nidaagha yoogha donaan hun taakkaghaaleeyoy tleekk'a donaan yoogha
nonok'its'eetindiyiyhtŋ kk'a duhut'aanh, keel kkaa.
At'eeyto haaneedaakkna.

Kk'adaa eet koon no'eediyo.
Kk'adaa go taakkaghaaleeyoy tleekk'a nonoggyhtŋlidiyhtŋna eenee' koon
uhudeeghunh.
Go k'ideeteey, go diyinh koon.
Baahooltsoŋ k'ideeteey nuhudeeŋ'inh.
Doo', eeydee kkaa koon gheeghonh.
Yoogha yuh adakk'a toŋniyhdlii kkaa yaan' gheel hoolaanh ts'a koon dinohooloh.

Kk'adaa yoogha lido.

It was well into the night.
Everyone had gone to bed.

Then Deeneegidzee killed everyone.
He killed all the people again.
The only one he spared was the orphan he had promised to save.

Once again, a long time passed.
The people who had been training were still doing so.
The orphan that he had saved said,
"Deeneegidzee, it is said that people downstream are training to attack you," he told him.
"There are people who go into the water, hiding under feathers," he told him.

Deeneegidzee started paddling downstream.
He was paddling downstream when he heard some people,
so he sneaked up to where they were.
This time he could not use the grass hump.
They knew about it.
They had been told that he killed a whole war party that way.
Everyone was on the lookout.

He sneaked into that place.
There was a weir built across the river.
Some young men were running swiftly across the river; it was as if they were flying.
Apparently they were trained warriors.

That was the place to which he had come.
He even killed them, the ones who were running across on posts.
In addition to being a good warrior, he was also a medicine person.
He was also very quick.
Doo', he killed all of them.
He only spared the helpless ones who could not make war against him.

Once again, he was living somewhere.

O go tleetinhoy gheel bik'ugh'ahohee.
 Nidaats'a ghulaa' tuh?
 Bizilnee'aa.

Kk'adaa koon t'ee nodo' ghakkaal.
 Huyil hun lo'ts'iyuh halda nozno gheel, "Deeneegidzee!" nozaadiyoghee.
 Dinaa yee nohadolninh.
 Hukk'al diltiga hudeeghuh.
 Dahoon habildon' ghulaa' dodiyoh.
 Dahoon k'ikoodla tots'agheeni da huyaana koon hungheel'aan'.

Kk'adaa nodo' t'odon dodo' dahooloh.
 Yoodo nee'eelgok.
 Kk'adaa go hun too tleekk'a tik'inaal'o.
 Lo'ts'iyuh kk'oyineedaalleeyh.
 Go hun too tleekk'a tik'inaal'o kk'a dahoot'aa.
 Ts'uh go eet ada hoonaadlitoyh,
 go tinaal'oy tleekk'a.
 Adahunlitoyh kk'aat'aanh.
 Dahoon doogh nokinhkk'aat'ots'a doayaggu huneel'aanh.
 Nidaagha aayagga hun koon k'ikoodla t'oh ts'a hun koon ts'ineel'aanh.
 Dinaa taatl'aanh.



The orphan must have been following him around.
 I don't know.
 It does not say in the story.

Then he began to paddle downstream again.
 Then, once again, the people began yelling "Deeneegidzee!"
 The people all ran away.
 He killed half of them.
 He did not know what happened to the others.
 He saw where they had thrown some feathers into the water.

He began to go downstream along the riverbank.
 He ran far downstream.
 There was a tree sticking out over the water.
 He thought quickly.
 He saw the tree sticking out over the water.
 He began to relieve himself
 from that tree.
 He relieved himself there.⁵
 He looked around out of the corner of his eye.
 When he relieved himself into the water, the feathers floated apart, and he could
 see someone looking up from under the feathers.
 He saw someone.



5. He relieved himself to part the feathers so that he could see the people beneath them.

Kk'adaa eeydee kkaa koon yah uhdeeghunh.

Too ts'a haadaalggaat.

Doo', haŋda nozino gheel Deeneegidzee k'inoħudeedaghune'e'.

Kk'adaa eet ees, t'ogho dodeenaal eenhdi go teey bugh nots'ihoolniyhdlaa.

Go beeznee da huk'k'a huyaana' koon biyil asiniyh.

Eet haŋ dodiyoh ghulaa'? Go yoogh tligida hodeelkk'onh gheelhee.

Deeneegidzee laadlaghaanh bits'ideeneelaa.

At'aghŋ huydo hutaaldlit yeenslinh huyh ghon' naaltlggus.

He killed them all.
 He trapped them in the water.
Doo', once again, Deeneegidzee killed everybody.

This is a long story, but because it wasn't told very often,
 this is as far as I know it.⁶
 I don't know what happened to him after this. Maybe he burned himself.⁷
 The story does not say anything about Deeneegidze's being killed.
 I thought the winter had just begun and now I've chewed off part of it.

6. The story was not told often because it has so much killing medicine power in it. Catherine says that before telling this story, people long ago would burn bones in the fire to appease the bad spirits.

7. Sometimes the protagonist of a war story will burn himself after having avenged the death of his family. In the next story, for example, Northern Lights Man ends his life by building a pyre, standing on it, and then lighting it under himself.

Yakkoyh Dinaa
Northern Lights Man



Yagga gheel ts'uhut'aanh
 dagheel yoogh kkaayah hool'onh.
 Dagheel kk'udaa huyts'in' nohoolakk'otl.
 Ts'uh yoogh dinaa een an kk'otaalidaatl.
 An kk'o'eedidaatl.
 Ts'uh neelkitl'a een kkaa koon dinaa an kk'o'eedidaalna yil haahadee'ots.
 Yoogh kk'oheet'os.
 Neelk'ughahat'os.
 Huyil hun ants'a yuh haahadee'ots.
 Ants'a ho'ustl, ho'ustl.
 Tlidinnaahalit, tlidinnaahalit.
 Kk'udaa yoogha lo'ts'iyuh hoghuhnh tleekk'a koon dagga daahal'ots.
 Eet daahalhaanh.
 Neelkk'aats'a yoogh yooyagga huhunee'aanh.

Ahuyil gheel go bikitl'a hun dibiitnee,
 "Go lo nidaanh go huts'a ts'o'ustl?" nee gheelhee.

Ahuyil go boogh hun, "Ghulaaa', seek'uh huts'a ts'o'ustl da huyilts'isineega,"
 nee gheelhee.
 Ts'a eet daahalhaanh ts'a huhunee'aanh.
 Neelkk'aats'a huhunee'aanh.
 Yootlin yooyagga huhunee'aanh.

Huyil yootlee yooya---h neeyaat'aan' da hun,
 holaghee'o.
 "Yaggat gheel huts'a duhut'aanee," nee gheelhee go k'ahoogha.
 Notlin eet huts'a daahadeetaal'ots.
 Yootlee yooyah t'ogho neelot dinh, zeedahu huhunee'aanh dinh.
 Kk'udaa notlin daahadee'ots.

Kk'udaa eet do'ots'a neeho'ustl.
 Do'o hun tso neelghu dagga dodliyo.
 Kk'udaa eet neehanee'ots.

In the time very long ago
there was a village.
It was after freeze-up.
Some men were going out hunting.
They were out hunting.
Two brothers went out with some men who were hunting.
They walked around.
They were following each other around.
Soon they walked away from the others.
They walked and walked,
spending the night here and there.
They climbed up to the highest point of a mountain.
They stood there
and looked around at the country far below.

Soon the younger one spoke to his brother.
"Where are we going?" he asked.

His older brother answered, "I don't know where we're going either."
They stood there and looked.
They looked in all directions.
They looked far below.

Fa---r below, where they could barely see,
some smoke was rising.
"That must be where we're going," the older brother said,
and they began to descend towards it.
It was very steep, and the place was so far away that they could barely see it
when they started.
They descended the slope.

They approached the house.
Near it was a two-story cache.¹
They walked up to it.

1. A two-story cache is a sign of wealth. The two boys were undoubtedly impressed by it.

Huyit do'o hun koon tso baagha dots'ilhaanh.
 Binaan' aahudeet'aanyee.
 Dahoon kk'eeyh t'ok koon yit doltonh.
 No'o hayinee'aanh.
 O t'ogho yuh dinaa.
 K'itsaghal da'aak nidaalkool,
 k'itsaghal ts'ah koonh,
 meendaaga koonh kkaakin koonh.
 Yuh dots'ilhaanh.

Do'o dzoghoteey neehanee'ots.
 Eeyit haahaditaadlit'akk.



There was a man standing on the edge of the cache.
His face was not visible.
A birchbark dish was in front of him.
They looked at him.
He looked like a man.
He was wearing a marten-skin parka,
a marten-skin hat,
and mittens and boots as well.²
It looked as if a real person was standing there.

They walked over to the house entrance
and made some noise.³



2. Marten is the most valuable fur.

3. The noise announced their presence.

Doyahts'a hun solt'aanh t'ogho yuh soonh aahaa yuh
bitleeghonoyisnidakkughanh hun tlee'eelt'uh.

Habiyinagheel'aan'.

Ts'uh noyagga t'aanh.

Kk'udaa doogh hadakkaa' hadagheelghat.

Ts'uh gheel doogh kk'udaa hadaahane'ots.

Huyil go hun baanh tsook'aal hun biyil yah lido.

"Anaa sikoy kkaa," nee gheelhee.

"Sidnaa', huts'a dodinaa ghaat'aa dikoon dit'aan kkaa go dit'aanee.

No'o saan lii habugh hadonodaaneelyaa," ts'idnee.

"Anaa sikoy kkaa doogh tuhda yuh sozeelt'a dinh.

Nidaats'a gha'ustl kkaa koon dit'aanh?" nee.

"Tsook'aal, yoogh an kk'o'eedidaalna yil kk'osaalt'ots.

Huyil yuh ants'a yuh haazee'ots.

Doogh nidaats'a neek'its'ee'os,

huyil ant'aa go gonh ts'uhutaatl'aanh," hayilnee gheelhee.

"Anaa sikoy kkaa, nugh ees yuhgganaa' daghunaah ts'a hadeenh," nee.

At'eeylo koon tsook'aal adits'a habiyineek'itaadlilit.

Ts'uh yuh an kk'ohataalt'ots

huyil yuh haahadee'ots.

Kk'udaa saan lii hadonodaalyo, go solt'aanh.

Kk'udaa eeydee huyah needaaneelo.

Dahoon kk'udaa nugh baaba hufnee, go tsook'aala.

Kk'udaa baaba hugh neeneelo.

Lo'ts'iyuh baaba taadla'oyee.

Go yuh ho'ustl ts'uhhayaan' ts'uh k'itlakk'aa daheet'aa gheelhee.

Kk'udaa t'ogho yuh hutaadla'o ts'a nok'ahodon'.

Kk'udaa eet hataaldo'.

Eet haldo.

Hughu kk'aahataalineek.

Soon a very beautiful girl
 came rushing out.
 She looked at them
 and disappeared back into the house.
 They waited there and shook the snow off their boots.
 Then they entered the house.
 An old woman, the girl's mother, was living with her.

She said, "Oh, my dear grandchildren.
 My child, where could these people have come from, because no one lives
 around here?
 Go out and bring the summer caribou hides back in for them to sit on," she said.
 "My dear grandchildren, we are so isolated here.
 Where could they have come from?" she said.

"Grandmother, we were out hunting with some men
 when we just walked away from the others.
 We had been walking for a long time
 before we saw this place," they told her.

"My dear grandchildren, here is your friend who does not have anyone to marry,"
 she said.

Apparently this old woman had brought the boys here with her medicine power.
 So instead of going out hunting,
 they had just walked away.

Then the girl brought the summer caribou hides in.
 She laid them down for them to sit on.
 The old woman told them to eat some food.
 She served them food.
 It was very good food.
 Because they had just been walking and not hunting, they were hungry,
 and they ate very well.

Then they began to live there.
 They stayed there.
 They began to provide for them.

Yuh neelyit gheel go solt'aanh ghu haldo hee.
 Dahoon, go halts'in' tuh go solt'aanh baanh, "Sidnaa', noogh k'itlakk'aa
 daghut'aa'yu," yitnee.
 Naa'an tleetiltlot
 go t'aanh kk'eeyh t'ok aay'oo tso baagha dolton gheel hadono'eelgho.
 Baaba zoo' yiyee alaa, ts'uh naa'an tleenoyitidakkoyh.

Gheel kk'udaa eet haldo.
 Ts'a yoogh nidaats'a ghulaa' neeholit.
 K'ahooneegheelaa'.
 Go k'eelda huyh nikogh ahaldlaanh kk'udaa.

Go hada'ot gheel da'ahadnee.
 "Halda soo' tsook'aal dinaa anoyitoitsee' no'o dint'aayee?
 T'ogho ts'inaayo ts'eelaanh," hadnee gheelhee.

Go solt'aanh, "Ghulaaa'," nee.

Kk'udaa k'eeldinh go haya'ooneegheelaa' yuh ditliga gheel yuh hadonoheelyo
 hee.
 Tsook'aal t'aahayagheelo dahoon,
 "Tsook'aal, nidaats'a baahaa dahoot'aay do'o dinaahugganaa' laagha eenee'
 dint'aayee?
 Nidaats'a haahaa hundinh yuh dinaa anoghudilaah?" hadnee.

"Yeee', koya kkaa, haahooltso.
 Lo'ts'iyuh yuhgganaa' baahooltso," nee.
 Go haahaa ts'a hadeenh nee, eehoo eenh lo'ts'iyuh,

"Tsook'aal, tlaa eey haneetoghaa',"
 go tsook'aal lo'ts'a diyinh ts'a huk'aaheelneek, hayiditaalnee'.

Kk'udaa k'eelda halts'in' kk'udaa,
 "Koy kkaa, tlaa eey yah hasoot'a nee'oonuh'neeyaa' tlaa ahu zeet," nee gheelhee.

Kk'udaa yah hasoot'a neehooneelneek.
 Kk'udaa k'eelda halts'in' kk'udaa taafiyinh.
 Tlaa needok'aghadeetodinol, tida deegheelot.

They both married the girl.

Every evening the girl's mother told her, "My child, don't let your older brother go hungry."

She would rush out

and bring in the birchbark dish that they had seen sitting on the edge of the cache.

She would put a variety of good foods into it and then take it back out.

They continued to stay there.

A long time had already passed.

They had trapped.

During the winter they had gotten a lot of fur.

They spoke to their wife.

"Why don't you ask Grandmother to change that thing out there back into a person?"

We are very lonesome," they said.

The girl said, "I don't know."

Then one day they brought in all the furs they had caught.

They gave them to the old woman,

"Grandmother, what's the story about the person out there who should be our friend?"

Couldn't he become human again?" they said.

"Oh dear, my grandchildren, that's a difficult thing to do.

It is difficult to do that to your friend out there," she replied.

She told them this, but they persisted.

"Grandmother, go ahead and try anyway,"

they said, realizing that the old woman's medicine power was great.

Then one evening

she said, "Grandchildren, get the house ready, even though it may be for nothing."

They prepared the house by clearing everything out and making room.

Then one evening she began to make medicine.

It was to go on for the entire night, and the nights are long during the fall.

"Yakkoyh ayo' yo yo
 Yakkoyh anodilisiheeyo di---nh.
 Yeehoho heeyo heeyo.
 Yo hoho heeyo heeyo.
 Yakkoyh anolisyo di---nh.
 Yeehoho heeyo heeyo.
 Yo hoho heeyo heeyo,"
 ditaalnee'.

At'eeylo koon yakkoyh dinaa go tso doy dolhaanee.
 Kk'udaa huyts'in' t'ida deegheellot da t'ida k'itaaliyinh.
 T'ida k'itaaliyinh. T'ida dok'aghadodino'.

Kk'udaa noyitolkkoł ghanee huyił hun, "Koy kkaa, dohudinaanuhłk'it," nee.
 Yagga neek'ahuliga ts'in'.
 "Dohudnaanuhłk'it," nee.
 At'eeylo hootł'its'a k'ahadilee daa',
 kk'udaa uhts'a haahaa bugh neehotonyhtł.
 Daha'an hał yagga yoogh dibaa diyinh ta hał ło'ts'a hootł'its'a yink'ahadeeleeyh.
 Nidaats'a yoogh church hootł'its'a k'eezlee ts'uhkk'a gheel haboho dahoot'ahee.

"Koy kkaa, dzoghoteey huts'ugh donaan ts'ida nonuhhooł," nee gheelhee.
 K'idon ts'ida dzoghoteey huts'ugh donaan naahaneehooł.
 Kk'udaa eeydee neets'in huyidok'aghadodino'
 naa'an laał doyagga daa'an huts'a tleedodaaneełneek.
 Huyił naa'an huts'a dok'aghaditaalino' eetł'akk.
 Kk'udaa yoo'oogha huts'a kk'odok'aghadaadinoyh eetł'akk.
 Huyił yoo'oos'a huts'a nododitaadlineek.
 Tsook'aal hadonododolnyhtł.
 Yeey! Ło'ts'iyuyh notlee hahuneel'aanh.
 X! Dibaa ło hundinh tsook'aal yuh bits'a hunee ts'a yuh dinaa anoyiltsee
 hayineelinh.
 Notlee ts'ida t'on nogheek'idee neets'in ts'aanaaghadot.
 Huyił hun koon bakk'a hadots'o'ustł yoo'oo t'aanh tso doy dolhaan.
 At'eeylo dinaa anoyeetłtseenh.

"Northern lights,
 I am trying to get the northern lights.
 Yeehoho heeyo heeyo.
 Yo hoho heeyo heeyo.
 I am trying to get the northern lights.
 Yeehoho heeyo heeyo.
 Yo hoho heeyo heeyo."
 She began to sing this song.

Apparently the man who was standing up on the cache was a northern lights man.
 She began to make medicine all during the long fall night.
 She made medicine, singing and dancing around the fire for the entire night.

Just before daylight, she said, "Grandchildren, keep the energy coming this way
 with your singing."
 She said that every now and then.
 "Keep the energy coming this way with your singing," she said.
 Apparently, if they sang as loud as they could,
 it would help her.
 That is why people used to sing loudly along with medicine people—to help them.
 It must have been like the way people sing as loudly as they can in church now.

Just before morning, she said, "Grandchildren, hang a blanket over the doorway."
 They hung a tanned, smoked hide across the doorway.
 Then she went behind the blanket, singing,
 out into the entryway and out the door.
 They heard her going away from the house.
 They heard her walking around outside, singing.
 Then they heard her starting to come back towards the house.
 The old woman came back into the house, singing.
 Oh my! They were so apprehensive, looking at the blanket.
 They were hoping that something would help the old woman turn him back into
 a person.
 Soon she came back out from behind the blanket in front of the door.
 Right behind her someone else was coming in, the one who had been standing on
 the edge of the cache.
 Apparently she had turned him back into a person.

Kk'údaa habagganaa' hooldlaa, habilinh hooldlaa.

Habilinh habiyi' an kk'otaafiyo.

Ts'uh to'ts'iyuh hayisots'eey aahaa.

An kk'oheedidaa'

yagga nonohuhda'oyh.

Ginee zokk'uh adinh habiyi' hooldlaa'ee?

Huyi' gheel hadidaadza koon kk'údaa anoholneek.

Habidaadza t'aanh hoolaanh go huts'inh haahadee'ots dinh.

Gheel hadilinh ahadnee.

"Dinaahúdaadza t'aanh hoolaanh," hadnee gheelhee.

"Tlaa eey go soo' eetagheeki' duhugh bukkunots'ididaa'," haditaalnee'.

Huyi' go habilinh gheel hun, "Oho'," nee. "Dont'aa?" nee.

Gheel kk'údaa tsook'aal ahadnee.

"Tsook'aal, dinaahúdaadza t'aanh hoolaanh go

huts'inh duhut'aanh dinh," hadnee gheelhee.

"Dotoneel nugh dinaahulin zee yuh lidoyee?"

Go tsook'aal, "Yeee! Yoogha koon yuh ta dinaa hooldla ts'a koon da'eet'eey hee?" nee.

Go nugh hundinh yoogh eet bagganaa' hoolaanh daa' hun habaahaa k'its'a neehootoli' yineelin.

Kk'údaa gheel, "Tsook'aal, ts'aal hughoyineets'aghaalneek ts'a duhutot'aa'," hadnee gheelhee.

"O doduhnee.

Yuhun gheel eey diduhnee hee da,

adaghoyineeghaaluhdineek, koy kkaa," nee gheelhee.

Gheel kk'údaa kk'aagha naahataadaat', ditlikts'in'.

Go so't'aanh go haba'ot koon habiyi' taalyo, kk'údaa go diniyhna heelaanh ts'in'.

Go tsook'aal baaba nikogh at'aanh ts'uh do'eet'aa'aa.

Hanohuhoodliyokk,

eenh yoogh t'aanh kk'a dahoot'aa ts'a hogho nohot'ustl.

Ho'ustl, ho'ustl.

Teey t'eegho neelot da k'ahatee'usdlaa.

At'eeyto koon tsook'aal habiyi' nin' aneenoghaa'daaneeninh.

They now had a friend, a brother-in-law.
 Their brother-in-law began to go with them on their hunting trips.
 He made them very happy.
 They would go out hunting
 and catch a whole herd of caribou.
 They were lacking nothing. What more could they have?

Then they thought of their younger sister.
 They had a little sister when they left home.
 They told their brother-in-law about her.

"We have a younger sister," they said.
 "We should go back and get her so you can marry her," they suggested to him.

Their brother-in-law said, "Okay. Why not?"

Then they told the old woman about it.
 "Grandmother, we have a younger sister
 at the place where we came from," they said.
 "What is going to happen to our brother-in-law, who isn't married?"

The old woman said, "Well, aren't there any people where she is? Maybe she's
 already married."
 She was worried that if they went there, and she was already married or had a
 boyfriend, they might make trouble for themselves.

They replied, "Grandmother, it's okay. We'll be very careful.
 "Oh, okay.
 If that is what you want to do,
 take care of yourselves, grandchildren," she said.
 Then they all started going back, all of them.
 The young woman, their wife, went with them also. There were four of them.
 They left a lot of food with the old woman, so she was well provided for.
 They had forgotten the way,
 but they vaguely remembered how they had come.
 They walked and walked.
 It seemed that they did not walk very far.
 Apparently the old woman had shrunk the land for them.

Kk'udaa go huts'inh haahadee'ots t'aanh dinh noheet'ots.
 Go zo eet kkaayah hoolaanh.
 Go t'aanh ada dahoot'aa ts'in'.
 Ts'a doogh t'aanh habaanh t'aanh yah hahoogheef'aan' hu huhuneef'aanh.
 Huyiŋ gheel do'o hundinh.
 Gheel dzoghoteey haahadilt'akk
 ts'uh hadonoheet'ots.
 Huyiŋ go hun habaanh haditloogh ghok'ahaghadaat'kk'onh.

Go haŋ yoogh don koon dahot'eeek ts'idnee ts'in'.
 Haditloogh loy huhadaat'kk'un', eey go hatsah ta,
 habidinaa' yoogha doneeyh tuh.

Haditloogh ghok'ahaghadaat'kk'onh.
 Lo'ts'iyuh saahadeet'a, go hadidnaa' kkaa kk'aa.
 Ts'a go habugh kk'oyeeghudiniy koon adeenh.
 Dahoon gheel go zo habidaadza eet lido, go hayagha'an dit'aanee.

Gheel kk'udaa baaba hugh haneelo.
 Lo'ts'iyuh huiŋ hugh haneetonh gheelhee.
 Ts'uh kk'udaa hadidiŋna kkaa da'ahadnee.
 "Nugh ees dinaa hulinh ees go bagha'an duhut'aanee.
 Nugh dinaahadaadza dinaayit notodoŋ," hadnee gheelhee.

"Eee'!"

Lo'ts'a hadidnaa' ghuheetsin' eehu
 eenhda go adisoogha bakk'ok'eenotok hayoodnee gheelhee.

Kk'udaa eet hadaadlit'ee.
 Tlaa hadidiŋna kkaa yiŋ hadaadlit'ee, huyoza.
 Huyiŋ hun go haba'ot lo'ts'iyuh bitteeghonoyisnidakkuginh soonh aahaa, gha'an
 hun habagganaa' een ts'eedaahaboodnee.
 K'its'a habakk'oyineek'itaatlit.
 Go habidaadza koonh.

Gheel, "Gganaa', adeehoo' nosodidit.

They came back to where they had started from.
 There was the village.
 Everything was still the same.
 They looked for the place where their parents' house had been.
 There it was!
 They made noise at the door
 and went inside.
 Their parents had singed their hair.

It is said that this is another thing people would do long ago.
 They singed the ends of their hair when crying in mourning.
 When something would happen to their children, they would singe their hair,
 making it shorter.

There they were with their hair all singed.
 They looked so pitiful, being lonesome for their children.
 Also, they did not have anyone to provide for them.
 Nevertheless, the little sister, for whom they had come, was there.

They brought their parents food.
 They brought them a sled-load of food.
 Then they spoke to their parents.
 "We came on account of our brother-in-law.
 We are going to take our younger sister back with us," they said.

"Oh no," their parents said.
 They were possessive of their daughter,
 but at the same time they were happy that she would have someone to take care
 of her.

Then they stayed there.
 They stayed with their parents for a while.
 Then, because of their beautiful wife,
 they began to have trouble with their friends,
 who were trying to take her away from them.
 They also had trouble because of their younger sister.

"Friend, we might as well go home.

Kk'údaa gheel eey koon dinaahúdiina kkaa nots'inol'aanee," hadnee gheelhee.
 Go yakkoyh dinaa gheel, "Oho'," nee.
 Go soł'taanh habidaadza kk'údaa oolneek.

Kk'údaa eeydee yił kk'údaa haanaahadeedidaatł.
 Kk'údaa k'eełts'idnaal ahaldlaat
 go soł'tin kkaa niteehna keel kkaa tohna.
 Kk'údaa haanaahadeedidaatł ts'a yoogh nohodidił.
 Tłidinnaahadah, tłidinnaahadah gheelhee.

Kk'údaa noheedidaatł.
 Habitsook'aal habugh sots'eeyh aahaa.
 Go kk'údaa go hadidaadza koon hadilinh yił noheeltaan
 ts'uh kk'údaa uhts'a huyił hugh yuh sots'eeyh aahaa.

Ts'uh, "Tsook'aal, nugh dinaahu'ot gha'an dinaats'a keel kkaa aditugh
 da'eełt'aa'aa.
 Ts'uh ant'aa go nosaaliđ'aał," haditsoo ahadnee.

Huyił hun, "Eee', anaa sikoy kkaa, yoo'oogha notuhdidiyhtł tuh
 hughoyineeghaaluhneek.
 Adaghoyineeghaaluhdineek," nee gheelhee.

Ts'a yoogh eet hadaadlitł'ee.
 An naahatididiyhtł.
 Go soł'tin kkaa koon kk'o'eedineeyh.
 Hutaadla'o ts'a habaahaa hooldlo.
 Huyił hun yoogh koon an kk'oheedidaal huyił hun nuhuhootł-'anh.
 Gheel haats'ahooneega ts'a haanotłeehadeeldaatł.
 Go haba'ot gha'an t'aanh habits'a k'its'ineeyineets'ineedaakk.
 Ts'uh hok'ahoodol'aan'.
 Dahoon gheel yoogh an hu neenoheedidaatł.
 Ts'uh kk'údaa yuh kkuno huts'a tł'eenaahaliđ'aał.
 Noheedidaatł.
 Ts'uh, "Tsook'aal, nits'ahootł-'anh," hadnee gheel.

We have spent enough time visiting our parents anyway," they said.
 The northern lights man said, "Okay."
 He had married this girl, their younger sister.

Then they started going back home.
 There were now five of them—
 two young women and three young men.
 They left and were traveling back home.
 They spent the night here and there.

Then they arrived back home.
 Their grandmother was so happy.
 They had brought their younger sister and their brother-in-law back with them,
 so she was very happy.

"Grandmother, we had a little trouble with the young men back home because of
 our young wife.
 So we left," they told their grandmother.

"Oh no, my dear grandchildren, when you go out hunting be very careful.
 Be very careful," she said repeatedly.

They continued to live there.
 They would go out hunting.
 The women would work too.
 They were living very well.
 One time when the men were out hunting, they detected something that let them
 know a war party was nearby.
 Very carefully, they left.
 Because they remembered that the men back at their village were jealous of their
 wife,
 they were always on the lookout.
 Very carefully, they left the place where they suspected something.
 Then they took off running when they were far enough away.
 They arrived back home.
 "Grandmother, we detected something that made us suspect a war party was
 nearby," they said.

"Yeee! Anaa sikoy kkaa, nidaa koon soo' ba'ootaayon ants'a adoohnee yu.
 Kk'aagha nohoonaadla'aan' daa' gin laagha," nee gheelhee.
 "Nidaa koon k'ideeteey yoo'oogha notuhdidiyht," nee gheelhee.
 Lo'ts'iyuh hok'ahoodol'aan' ts'uhuya'an'.
 Hughoyineehaghaalneek ts'uhuya'an' gheel kk'oheedidaalee.

Huyit hunda kk'udaa koon an naahataaldaat.
 Yoogha an kk'oheedidaat.
 Huyit hun habaats'ooghadaadliyo.
 Lo'ts'iyuh kk'aagha naahataaldaat.
 Kk'aagha huyee ts'aanaahataaldaat,
 eenh yuh habaats'ooghadaadliyo.
 Gheel dinaa k'eelakk'anh halaatighaanh.
 Da kk'udaa hugh noheedidaat.
 Notteeheeldaat.
 "Yeey! Tsook'aat, dinaa'aats'ooghadaadliyo.
 Ts'uh yuh dahoonaaah ts'a hadeenh. Ts'uh k'eelakk'anh ts'ilaatighaanh.
 Da hugh nots'eedidaat," hadnee.

"Eee! Anaa sikoy kkaa,
 kk'aagha nohoonaadla'aan' daa' gin laagha.
 Gin laagha go dahayneeyee," nee.
 Ts'iyooogh lo'ts'iyuh dodnee.
 "Kk'udaa nidaakoon k'ideeteey yoo'oogha notuhdidiyht.
 Ttaa dohoonaaneey da'oonnaah ts'ahadinh daa' huya'an'," nee, nee gheelhee.

Kk'udaa koon yoogh dahoonaaah ts'ahadinh
 ts'uh koon an naahataaldaat.
 Ahoo! hun kk'udaa yoogh bidziyh ahaldlaanh.
 Ts'uh eet hadaadlit'ee.

Huyit hun habaanots'ooghadaadliyo.
 Kk'udaa gheel haanaahadeetaaldaat.
 Huyit hun to yakkoyh dinaa bilinh k'eelakk'anh hun,
 "Gganaa', nidaa dist'aa ts'a go ts'eedaahaa dist'aa.
 Go ees siyee haghataalnonh," nee.
 At'eeyto nilgit.
 Eenaadligeet

"Oh no! My dear grandchildren, do not raise a single weapon against them.
 The repercussions of such an action would not be good," she said.
 "Don't go out very often," she said.
 After that they were always on the alert.
 Whenever they would go out hunting, they would always be careful.

Once again, they went out hunting.
 They were out hunting.
 A war party had encircled them.
 They began to go back home.
 They started to go back home out of the circle,
 but they were surrounded.
 They had to kill one person
 to break through the enemy line.
 They went running home.
 "Grandmother, we were surrounded.
 We didn't have any choice but to kill one of them.
 Then we went through their circle," they said.

"Oh no! My dear grandchildren,
 it is too bad if what you have done will turn back on you.
 What you have told me is too bad," she said.
 She talked on and on about it.
 "Don't go out hunting too much.
 Go out only when you absolutely have to," she said over and over.

Because they had to,
 they went out hunting again.
 They caught some caribou.
 They were staying at the place where they had killed the caribou.

Then they were surrounded again.
 They began to leave.
 One of the brothers-in-law of Northern Lights Man said,
 "My friend, something is wrong with me.
 I am shaken," he said.
 Apparently he was afraid.
 He was starting to be afraid.

Gheel go yakkoyh dinaa gheel k'idaahuł, tilghul, yee nok'ingheel't'aa'.

Hał haa aahaa hayidiniyh.

Eeydee yił yuh naahayineelk'uh.

Uhta hał kk'udaa gheel t'ogho yoogh yuh *hickory* kk'a da'aniyh gheel.

Yoogh tsobee' kk'aant'aa gheelhee.

Kk'udaa do'o ts'ibaa t'ot doghun huneedaghee'o

t'ogho yuh eeydee aadaadlit'akk.

T'ogho yuh neelkk'aa nododaggotł kk'a didaadiyoh

go hootł'its'a baak'idaadlit'onh ts'a haahaa.

"Gon bugh dont'aa dahoon biyee haghataalnoninh, go didneeyee?" dilinh
gheel alneehee.

Go ts'aal eet beesnee yiłnee ts'in'.

Kk'udaa haanaahadeedidaatł.

Lo'ts'iyuh dinaa yee ts'aanohooneedidaatł eehoo.

Huyił hun bilinh hun t'in ahudeegheeneek.

Hayitł'in atłdiyh gheelhee.

"Ganaaa, gonaa'! Silinaa, gonaa'," ditaalnee'.

Dilinh notaalaghaanh.

Dilinh t'idlitaanh.

Ts'uh kk'udaa nonła noyodaghaatł.

Yiyił naaghaditł'ahtł.

Saanh huyts'in' notsaghatłitseenh.

Dahoon gheel go dahat'aanee, t'ida---ł.

Ts'a doogh naaghaditł'ahtł.

Huyił go hun yuh dinaa ghū nee'eeditł'aakk.

Gheel, "Ganaaaa, otugga k'its'iditaadlaggaat,

hutł'inh ta k'itsitson'," ts'idnee.

Go kk'udaa k'itozeetaadlaggaat da sahuntoyh," nee ts'in'.

"Ganaaa, daahaghanaalt'aa hu łoghun eey nozaadliyo?"

Kk'udaa, "Ha! Ganaaaa, tohu gheel eey nozaadliyo hee."

At'eeylo neelghū'oogha tohu naahadaadliyo.

The northern lights man heated up a club.

People would rub such clubs with grease
and heat them.

When they did this, the club got very hard, as hard as hickory.
It would become like iron.

He went over to a big spruce tree on the side of a hill
and hit the tree as hard as he could.

The tree roared with noise as if it were ripping apart,
it was hit so hard.

"Why is he shaken when he has this as a weapon?" he said to his brother-in-law.
It was his way of telling him that they would not be harmed.
Then they left.

They were trying to get out of the enemy circle, but they could not.
His brother-in-law's leg was injured,
having been hit with an arrow.

He said, "Help me, friend! Help me, brother-in-law!"

The northern lights man decided to carry his brother-in-law on his back.
He put him on his back.

He was carrying him back out of the circle,
crawling along with him.

It was late in the summer and was getting dark at night,
so it was dark when they were doing this.

He was crawling along.

Suddenly he crawled up to someone from the war party.

"Friend, we are trying to flush out the enemy,
and here I have to relieve myself," he said.

"We are trying to pin down the enemy, and I cannot contain it any longer," said
Northern Lights Man.

"Friend, I forgot how many rings we made around them."

"Oh, friend, remember we made three."

Apparently they were surrounded by three rings of people.

"Oho'," nee.

Ts'a doogh adaghok'aghaadinoyh kk'aat'aanh
dahoon doogh t'aanh biyił ts'oolit'aakk.
Kk'adaa koon t'ee, t'ee doogh naaghadit'ahtł.
Huyił hun go hun koon bugh neets'odit'ahtł.

"Gganaaa, oługga k'its'iditaadlaggaat hut'inh ta k'itsitson'," ts'idnee.
"Daahaghanaalt'aa hu ło nozaadliyo?" yiłnee.

"Ha, gganaa, tohu gheel eeydee," nee.

Kk'adaa, "K'eel'da t'ee," yineelin.
Kk'adaa doogh t'aanh, koon t'ee dilinh naaghadaghaat, yił naaghadit'ahtł.
Huyił hun kk'adaa doogh huts'a koonh.

"Gganaaa, oługga k'its'iditaadlaggaat,
hut'inh ta k'itsitson'," ts'idnee.
"Gganaa, daahaghanaalt'aa hu ło nozaadliyo?" nee.

"Ha, gganaa, tohu gheel eeydee."



"Oh yes," Northern Lights Man replied.

He acted as if he were pulling his clothes down,
and the person went past him, crawling.
Still more people were to be encountered. He continued to crawl along.
Another person crawled up to him.

The northern lights man said, "Friend, we are trying to flush out the enemy, and
I have to relieve myself.
I forgot how many rings of us there are," he told him.

He replied, "Oh, friend, remember we made three."

The northern lights man thought, "One more."
The other person went past him, so he continued to crawl along with his brother-
in-law on his back.
Then he heard another person crawling nearby.

"My friend, we're trying to flush out the enemy,
and here I have to relieve myself," he said.
"My friend, I forgot how many circles we made," he said.

"Oh, friend, remember there are three."



"A! Oho', loghuna," nee.

"Eeyakk'ut ts'aal go ees yuhkk'aanok'eenaaghaga'eet," nee gheel tseendinh.

Kk'udaa eet kk'udaa lonh yineelinh.

Kk'udaa tohu.

Oda naa'an huts'in'.

Yagga neellot da huyoz needohudaaneetneek.

Ts'uh kk'udaa dilinh yił t'eenoliyo.

Dahoon go k'eelakkanh gheel hał koon yoogh tluhda nok'inol'eelee

ts'a go dilinh naaghadaghaal beeznee ts'uhuyaan'.

Kk'udaa t'eegho t'eenahatidaatł.

Kk'udaa yuh dilinh no'eedaghaanh gheelhee, go buhdeegheeneeginh.

Kk'udaa tsook'aal ghu noheedidaatł.

"Tsook'aal, zeedahu ant'aa go duhut'aanh.

Dinaa'aats'ooghadaadliyo eehu,

eenh eet hugh nots'eedidaatł.

Eenh nugh sikit'a yaan uhdeegheeneek," nee go dinaa.

Kk'udaa tsook'aa' yugh taaliyinh.

Lo'ts'a yoogh nidaats'a neek'its'ineet'aa' da kk'udaa nohodineek.

"Koy kkaa, nidaa koon k'ideeteey kk'udaa yoo'oogh notuhdidiyhtł," nee.

Ts'a yoogh kk'udaa teey yoo'oogha kk'oheetdaalaa.

Lo'ts'a hanilgit.

Ts'a kk'udaa koon yoogh saan nohodilit.

Huyts'in' huyh gheel hadaadlit'ee.

Dahoon kk'udaa habidinaa' hoolaanh, go yakkoyh dinaa.

Habidinaa' keel yoz hoolaanh.

Huyil gheel tsook'aal k'its'a ts'aano'eedilit.

Tsook'aal ts'aano'eeditsaah.

"Yeee! Koy kkaa, anaa sikoy kkaa, nugh tleedaaghstaanh," ts'idnee gheelhee.

"Ditłikts'a dinaats'agheeghonh lonh.

Eenhda nugh yuhlinh yaan' huts'a dititł'eela," nee gheelhee.

At'eeyło yakkoyh dinaa,

"Dinaaghu k'ineeyo lonh.

Hok'oodohla'aan'. Hok'oodohla'aan'," ts'idnee.

He said, "Oh yes, I forgot."
 He whispered, "Go on ahead and I'll catch up to you."
 Then he thought, "Well, that is the last one."
 There had been three.
 The enemy went past him.
 He waited until the noise of their movement was far from him.
 Then he got up and ran off with his brother-in-law on his back.
 The other one must have been trying to get through somewhere else, too,
 but all I was told is that he was carrying his brother-in-law through.
 Then they all took off running for home.

The northern lights man carried home his brother-in-law, who had been injured.
 They came home to the old woman.
 "Grandmother, we barely made it home.
 We were surrounded,
 but we were able to get through.
 Only my younger brother was injured," said the older brother.

Then the old woman began to make medicine for him.
 He was bedridden a long time before he was well again.

She said, "My grandchildren, try not to go out too much,"
 so they did not go out very much.
 They were very much afraid.

Then another summer passed.
 It was in the fall and they were continuing to live there.
 The northern lights man and his wife had a child.
 They had a little boy.

One night the old woman had a dream.
 The old woman woke up crying.
 She said, "Oh dear! My grandchildren, my dear grandchildren, my dream is a
 bad omen.
 We were all killed.
 The only one I did not see go down was your brother-in-law," she said.
 She was referring to Northern Lights Man.
 "A war party came to us.
 Always be watchful. Always be watchful," she said.

Kk'adaa haahaa yoo'oogha kk'ohoodidiyht' ts'a hadeenh gheelhee.
Eenh go baaba hat'aanh.

Ts'a yoogh hadaadlit'ee.
Huyil hun habugh k'ineeyo.
Heehee! K'eelakk'ee heelaanh ts'a tleeha'us.
Yaggadin koon tlee'ahoyh.
Nidaats'a needodit'niyh huyil hadohudiniyh.
At'eeyto hayilitghaayh.
Kk'adaa, "Sidnaa, tlaa, ninotta tleetaaghasot," gheel didinaa' alneehee, go
yakkoyh dinaa alnee.
Kk'adaa tsook'aal tleeneeyo.
T'ogho neellotts'a doditaatlneek.
Go yuh nibaah kk'at gheel yuh hudeeghune.
Hu kk'adaa hun hadohudagheeneek.
Dahoon go didin'aa' gheel ghanee gheel donoogh haak'idineelkool.
Go kk'eeyh gheel go, go k'idolghak hu gheel go kk'eey haatonaaneetonh
ts'idneehee.
Eeydee neets'in gheel yuh hohughee'onh hu,
gheel huneets'in hut'eey dagheeltaanh.

Da yidonohooneenaan'.
Go no'o, go tleeheedaat dahoonh.
Kk'adaa gheel go baanh koon kk'adaa yil hadohudagheeneek.
Dahoon gheel kk'adaa go k'idaahu yee nok'ingheelt'aa'.

Kk'adaa adiyah ts'inaalit'iyh
baahaa adahotlaak'its'inolghat, go tiyee dodagga'.
Kk'adaa yoo'oogh dinaa kk'aabaagha nots'ingheedo kk'a dahoodiyoh gheelhee.
Huyil hun dinaayil t'eets'ildaatl.
Ts'a doogha tinkk'a lo'ts'iyuh k'its'uhdeetaalghunh.
Go ada duhut'aanh ts'a adiyahnotlaak'its'inaadlaghat.
Yoogha dinaats'iditeel'eelaa.

After that they were home all the time. They could not go out hunting.
They did have food, however.

They continued to stay there.

Then a war party came to them.

How brave they were! One by one, they would go out to fight.

One would go out, and then another.

One would fight a long time; then the noise would cease.

That was when they would kill that person.

Then the old woman told Northern Lights Man, "Wait, my child, let me go out
ahead of you."⁴

Then the old woman went outside.

She was out there a long time.

She must have killed half of the enemy.

Then the noise ceased.

The northern lights man took the birchbark wall off the back of the house.

It is said that there were posts behind the birchbark wall.

He dug a hole behind these posts,

put his son into the hole, and then put the wall back.

Then he banked the wall with dirt.⁵

He did this while the others were going outside one by one.

Then the noise of his mother's fighting ceased.

He also had heated a club.

He put the club under himself

and vaulted himself out of the house through the smoke hole.

He landed way over on the edge of the war party.

They ran after him.

They chased him out onto the ice, where he began to kill many of them.

After doing this, he pole-vaulted himself away again.

They didn't know where he had gone;

4. Northern Lights Man and the old woman had not gone out before because they were medicine people. The two brothers and their wives went out before them. All this happened as it had happened in the old woman's dream.

5. He knew that they were going to burn the house, so he banked the wall with dirt to keep the smoke and fire from his son.

No'oogha yuh hukkaa zaaltanh dinh.
 Ts'ilduh kk'a dahoodiyoh.
 Aants'a aado eey dahoon tlaatoghee'o.
 At'eeyto koon bakkanh.
 Eeydee yee nots'olghal.
 Lo'ts'iyuh huts'a ditee'eelaa eenh go hodee?
 Bakkalaa.
 Ts'uh nosaafidaatl.
 Do'oogha tso yil nu'unk'its'idinaatlninh
 baaba yil haditaadliyo gheelhee,
 go yuh baaba neelk'ots'its'a ditaadliyoy.
 Yah koon kk'adaa huy hahdagheek'k'oh.
 Tso koon nu'anhadaatlkk'oh.

Uhta hal k'ilkk'aa halda go tso yuh naaha'oyh,
 Nok'ahdinliyh. Ts'uh baaba yuh yil haditilyaayh.
 Neello yuh nu'anhayhlggaat, go baaba koon ts'idnee, go k'ilkk'aa.

Kk'adaa yah hahdagheek'k'oh,
 go tso koon.
 Go halda go huts'a dinaats'iditee'eelaa.
 Ts'uh haahaa kk'adaa bitozeetolguul haynee ts'in' baaba adinh.
 Kk'adaa haanaahadeedidaatl.
 Kk'adaa yoogha nidaats'a neehooleet,
 dahoon kk'adaa go hukkanh yee ts'aanots'eet'ots gheelhee.
 Kk'adaa nonaan nonosaa't'ots.
 Tonots'ilt'ots.
 Kk'adaa go zo yah hahdagheek'k'oh.
 Doogha go t'aanh ts'a hogho hutaatlkkaayh.
 Kk'adaa, "Sidnaa'," nee gheelhee.
 Huyil hun donoogha huts'a ts'ooneets'aah eet'akk.
 Kk'adaa eet hohughee'oh.
 Go zo huy lido.
 Do'eneelaa.
 Didinaa' ghū gheetsaah.
 Tlaa at'agh diditaalnee'ee.

he wasn't among the dead who were lying all around.
 It was as if he had disappeared.
 Downstream and across the river was a bluff.
 Apparently that place was his medicine spirit lodge
 and he had fled into it.
 They did not see him go down anywhere, but where was he?
 He was gone.
 They went back to his house.
 They knocked down the caches
 and plundered the food that was in them,
 all the different types of food that had been stored away.
 They also set the house on fire.
 They burned the caches too.

When they would make a raid like that, they would knock down the cache and
 throw down all the food that was in it.
 They would become like animals and fight over the food.
 It is said that they would be so hungry that they would spear the food out of each
 other's mouths.

The house burned down—
 the cache too.
 They did this because they did not see him go down.
 They were trying to deplete his food supply.
 Then they left.
 A long time passed
 before he came back out of his lodge.
 He went back across the river.
 He went back up the bank.
 The house had been burned to the ground.
 He went to it and began to dig where his child was.
 Then he called, "My child."
 Then, back a short distance, he heard him trying to cry.
 He dug out that place.
 There he was.
 Nothing had happened to him.
 He cried for his child.
 He was not to stop crying for a long time.

Hulook'adogho k'ineetsaah.
 Yoogha aay'oogha didnaa' yił neeneeyo.
 Da hał didnaa' yił hulookk'adoghoneelit.
 Kk'udaa tohudagheelit.
 Kk'udaa needza taalkkaanh.
 Needza ghakkaał didnaa' yił.
 Ghakkaał.
 Yoogha neegho'akkaayh
 ts'a tłidinnaa'alit, tłidinnaa'alit.

Huyił hun soot'a yuh yoodots'a huts'a dohudnee kk'a duhudnee.
 Gheel neeghoneekkaanh.
 Doogha dibeedoy tolggas.
 Didnaa' yił yoonggee neeneeyo.
 "Sidnaa', gonh leedo," yiłnee.

Dahoon gheel notlin kk'aagha ts'aano'eediyo.
 Yoodots'a huts'in' lo'ts'iyuh kkanaak aahaa nok'ahunkkuk kk'a duhudnee.
 Doogh eet lido.

Huyił dodots'a zo kk'udaa.
 At'eeylo hayokko.
 Huts'a ts'iditeel'eelaa hadnee ts'uh.
 Hayokko notildzik.

Kk'udaa gheel donługh donoo' zonh.
 Lo'ts'a dinaa lonhna gheel haghadił.
 Kk'udaa hutuh huneel'aanh.

Huyił nidaagha yoogha hun bitlaanh kk'aant'aay hun habaghatakk'a.
 "Yeee! Dibaa lo hundinh kk'aaghats'a k'uhkk'a needaalleeyh.
 Yuh nidaats'a hohaa yuh sakk'aaghulneeyh kk'a daghunaah," ts'iyineelinh
 gheelhee.

Nonoo' t'aanh.
 Yit lido.
 Huyił hun kk'udaa yooneets'a huts'in'.

He cried all spring.
 He moved with his child to a place nearby.
 He stayed there all spring with his son.
 After breakup
 he began to paddle downstream.
 He paddled downstream with his child.
 He paddled for a long time.
 Now and then he would land
 and spend the night.

All of a sudden, he heard a faint noise, the sound of people downstream,
 so he landed the canoe.
 He pulled his canoe up the bank
 and went back into the woods with his son.
 "Stay here, my child," he told him.

Then he went back out to the river.
 From far downstream he could hear the sound of people's voices rising and
 falling.
 He stayed there.

They were approaching.
 Apparently they were coming after him.
 They knew that he had not fallen.
 They were going back and forth on the river searching for him.

They went right by him.
 Many people were there going upstream.
 He was looking among them.

Then he saw his special friend among them.
 "Oh dear! May he be left behind.
 May he find out about me some way," he wished.

They went by, up around the bend.
 He continued staying there.
 Soon he heard them coming back from upstream.

Kk'adaa yeekk'a noholiŋ dahoono.
 Needza nohodidiŋ eet'akk.
 Gheel k'ilun k'ileek ahadilee.
 Eet haŋ nidaats'a ghulaa' hayidileeyee.
 Go, "Yokkoyh dinaa kkaa soo' donodinaah?
 Hu yo kkokk'a nuhutsit,"
 hadnee ts'a gheel k'ahadileehee.
 Huyiŋ hun binogha yakk'a nu'untootidaaŋ, beeznee.

Kk'adaa k'inaadla'eenh.
 Huyiŋ hun yoogha needza nots'eedidaaŋ.
 Huyiŋ hun yoneets'ee hun bittaanh k'uhkk'a---.
 Dottoogh yuh ghakkaaŋ dagoon,
 "Sitlaanh, eey lo ninh?" beeznee.

"Oho," ts'idnee.

"Yagga na'ot tŋida daa' yoodots'a totiŋ ghuhot.
 "Sidinaa' yiŋ todo' dinh," nee gheelhee.

Ahuyiŋ hun, "Sitlaanh, anaa', t'eegho halonh, nidaats'a hogho dideenee,"
 yidagheenee' eehoo.

"Sitlaanh ts'aala, nuŋh sidiŋna kkaa silda adaat," nee ts'uhuyaanh.
 Nodo'u dinaakk'aa naaghadakkaanh.

Kk'adaa haŋts'in' ahuyiŋ hun yoodots'a totiŋ gheeyo, go solt'aanh.
 Kk'adaa, "Sidnaa' ghu leedo dagoon yoodo' needza taaghsikkaaŋ," ts'idnee
 gheelhee.

Ts'uh go yagganh yoz ghu taaldo'.
 Dagoon kk'adaa nodo' neek'oneekaanh.
 Kk'adaa yoogha ghakkaaŋ, ghakkaaŋ.

Huyiŋ kk'adaa yoodo hundinh.
 Kk'adaa lo'ts'iyuh kkun' daaltonh.
 Da huŋts'a dinaa didiyoh gheelhee.
 Go yuh nibaah ditŋiga'.

It was during the night.
 He heard them coming back downstream.
 They were singing a song about his impending downfall.
 I don't know the words they used.
 "What is Northern Lights Man doing now?
 There is action in the sky,"
 they said about him in this song.
 He became very sad when he heard this. It is said that tears were streaming
 down his face from his eyes.

He stayed there, hidden.
 They were coming back down the river.
 His friend was coming last, far behind the others.
 Just as his friend was under the bank,
 Northern Lights Man said, "My friend, is that you?"

"Yes," he replied.

"Tell your wife to come up here over the portage tonight
 so that she can watch my child," he said.

His friend pleaded with him, "My dear friend, no. There are too many of them
 for you to even try to fight."

All he would say was, "It's okay, my friend. My family is leaving me far behind."
 His friend continued downstream.

Then, that evening, the woman came over the portage upstream.
 He said, "Take care of my child while I go downstream."
 She began to stay with the baby.
 He left in the canoe
 and paddled and paddled.

He went around the bend and there they were!
 There was a big fire.
 Many people were there—
 the entire war party.

Kk'údaa eet neeghoneekkaan.
 "Yakkoyh dinaa huts'a ts'iditee'eela dinh,
 gin nonla ts'a koon dit'aanee?" haditaalnee' gheelhee.
 Neeghoneekkaan.
 Ts'uh notlee go bitlaanh yugh neeneeyo.
 Huyi! doynnee ghulaaa' eenh dodnee ghulaaa'. Yideelt'eeyaa.

Ts'a yoogha, "So yahts'a hut'aan hee?" ts'idnee.

Nitleezilliyh go nideenh ts'idnee ts'in'.

Kk'údaa, "Ghaltlon hee?" ts'idnee.

Yints'int'oyh.
 Ts'a yoogha dodnee ghulaaa'.
 Go yuh hahok'idilhaayh kk'aadnee.

Huyi! hun, "Halts'in' daa' k'itaaghagidzis nee," yiinee gheelhee.
 "Hee! Nugh k'indeetofo'! Bak'uhlonh, bik'uhlonh!" ts'idnee.
 Dinaa yi! nohudinaadlininh.
 Ho go yakkoyh dinaa t'aanh okko hok'ahoodol'aan' dinh.
 Kk'údaa lo'ts'iyuh baaba hayugh neeneelo.
 Kk'údaa baaba hayugh needinaaneelggut gheelhee.
 Hayik'agheelon'.

Ts'uh kk'údaa yoogh halts'idogho hootaaldlit.
 Kk'údaa, "Sitlaanh, soho k'iditagheele'," beeznee.

"Oho'," nee.

Eenh gheel halda yakkoyh dinaa bitlaanh nilaanh ts'a hayyi'ts'idneegaa gheelhee.
 Kk'údaa k'iditaaldlee' huyi! k'itaadlidzeets.
 Hee! K'ahooldinh ts'a gheel k'ildzis.
 K'ildzis, k'ildzis.
 Tlaa haditoniyyhdlee.
 Yeekk'a nodaatlol huloock'ut tuh.
 Yeekk'a nok'idlidzeets.

He landed.

"We did not see Northern Lights Man fall.

Who is that coming?" they were asking.

He landed

and his friend went down to him.

The northern lights man said something to him, but his friend could not understand him.

His friend asked, "Are you from the direction of the sun?"

He shook his head.

"Are you from the neighboring people?" he asked.

He nodded.

Then he said something else.

He was pretending to speak a different language.

Then his friend told the people, "He said he is going to dance for us tonight."

They said, "Hurrah! He is going to entertain us! Feed him, feed him!"

He tricked them into thinking that way.

They forgot about watching for Northern Lights Man.

Then they brought him a lot of food.

They gave him a lot of food

and fed him very well.

It was late in the evening.

The northern lights man said, "My friend, now you will sing for me."

"Okay," he said.

The people were not aware that the man was Northern Lights Man's friend.

The man began to sing, and Northern Lights Man began to dance.

It was a very fancy dance.

He danced and danced.

He was not to stop for a long time.

In the spring the nighttime is long.

He danced all night long.

Kk'üdaa dakk'a nok'eet'onh.
 Dahoon kk'üdaa hak'agheelokk.
 Go yuh binhüdinaadliyo' kkaa yuh yibithüdineeldaakk.

Neeneedaakk kk'aanit'aay kkaa yuh neeſts'a yuh loy k'ahataalt'akk.
 Ditlikts'a yuh k'ahüddeet'akk.
 Dinaa ahüddeeghunh.

"Hodee, na'ot ukku nosodakkaal," yiſnee.
 Kk'üdaa nonoo' haanoheedakkaanh.
 Go zo yagganh yoz ghu lido.
 Kk'üdaa nodo' needza nohodidaatl.

"Sitlaanh, siyahkkun'daalühtlaayh.
 Nugh sidiſna kkaa silda'adaal," nee gheelhee.

"Dohtoneel duhughunh,
 Go ees dinaa aadinaahüddeeghunh.
 Ts'uh gin dinaandeetolyo' duhughunh," hayſnee eehoo.



Then the sun came up.
All the people had fallen asleep.
They had been so mesmerized that they had fallen asleep where they were.

He began to bludgeon to death the people who were already as dead, while his
friend started at the other end.
They bludgeoned them all.
They killed all of the people.

Then he said to his friend, "Okay, let's go get your wife."
They paddled off upstream.
There she was with the baby.
They came back downriver.

"My friends, set me on fire.
My family is leaving me far behind," he said.

"What are we going to do without you?
You killed all the people around us,
and there is no one to keep us company," they pleaded.



"Nugh sidiina kkaa silda'adaa," nee ts'uhuyaana'.

Doo', kk'adaa go no'oogha yuh lo'ts'iyuh dinaa ghuno' ditliga yuh nodaggu
hukk'a dodaaneetonh,

go kkun'.

Noduggu hukk'a gheel dokkun'daaneetonh.

Eeydee tleekk'a dolyo dahoon,

"Ts'aal, nugh sidinaa' eenohyaah," nee.

"Nideenh," haynee.

Lo'ts'iyuh ditlaanh adodiineeyee.

Kk'adaa, "Dohutoneel duhugh eey dideenee," haynee gheelhee.

Kk'adaa adeehu udinh yuh adiyah kkun' daadlitliyh.

Yaakkun'daaneeneeltliyh ts'uh yitleekk'a dolyo.

Buhudeekk'onh.

Ts'uh nodoninokk.

Hatsah, dahoon go yagganh yoz heenaatlyonh.

Duhukk'a huyaana' koon hayugh nohutolniyh.

At'aght huydo hutaaldlit yeenslinh huyh ghon' naaltigus.

"My family is leaving me far behind" is all he would say.

Finally, Northern Lights Man put together all the wood that the people had left behind—

the logs, the firewood.

He put everything into a big pile.

Climbing to the top of it,

he said, "It's okay, you can raise my child."

"No," they told him.

He kept pleading with his friend.

They kept saying, "What are we going to do without you?"

Finally he set the fire himself.

He lit the fire and went to the top of the pile.

He burned up

and the ashes fell down.

They cried and began to raise the child.

This is as far as they used to tell the story.

I thought the winter had just begun and now I've chewed off part of it.

Leek Tson Yił Too Ghadinoonee

The One Who Drank Water
with Dog Droppings in It



Yagga gheel ts'uhut'aanh
 dagheel yoogha dinaa neefnagguda yoo yiŋ lido.
 Gheel too dinoonh.
 Ada haŋts'in' ta too dinoonh, go habakkun'.
 Gheel kk'udaa go k'eelakk'anh gheel kk'udaa yuh uhts'a haadaaŋinah.
 Go tseetŋ hadaahakkoyh ts'uh aatŋoogha adaggu daahayakkoyh.
 Yoogha hayeetŋkkonh ts'uh neeghas.
 Ts'uh kk'udaa haŋts'in' ta kk'udaa, "Too nidaa'," nee.
 Ts'uh too hayitŋ'aa'akkoyh.
 Go k'eelakk'anh gheel kk'udaa uhts'a haadaaŋinah gheelhee.

Ts'uh gheel tseetŋ hadonotaalakkonh.
 Ts'uh doogh ŋeekkaa huk'in hoolaanh eenh da yuh huts'inh tseetŋ yah
 k'ideekkonh.
 Ts'uh eeydee hadono'eedakkonh.

Tŋida hugheelit.
 At'eeyŋo kk'udaa haŋ diyininh kuh a'alaah ts'uh litaanh gheelhee.
 Ts'uh kk'udaa haŋts'in' neenohoodilit.
 Huyŋ hən, "Too nidaa'," nee.
 Go ada dit'aan gheel too yitŋ'onogheekkonh.
 Ts'uh go tseetŋ hudinēeghaats.
 Ts'uh biyee yuhū go yiyŋ yiyah k'ideetŋeey yuh biyee aahudot'aanh.
 Ts'uh kk'udaa too taalinoon'.
 Huyŋ hən doogha hən yiyee hən koon gin taatŋ'-aanh.
 K'iyeenhul aahaa yuh eenhda huyŋ yuh yits'inh k'odinoon', eenh yakk'aa
 da'eelŋ'aa'aa.
 Hukk'aa da'eelŋ'aa'aa ts'a dits'eeloh.
 Dohudiŋnee'aa.

Dahoon gheel tŋida hugheelit.
 Eet kk'odahun' hən hots'aghataadlineek.
 Hots'aghaadlineek.
 Nosŋt'usdlaa ts'uhukk'a hən yuh hots'aghalneeyh gheelhee.

In the time very long ago
a man was living with two wives.
He was always drinking water.
Every evening the husband would drink water.
One of the wives was getting tired of bringing it in.
They would bring in a pan of snow and set it up on a shelf
and let it sit there and melt.
Every evening he would say, "Give me some water,"
and they would give him the pan of water.
One of the wives was tired of doing that.

Once again she went to bring in some snow.
She scooped up some snow from an area where there were dog droppings
and brought it inside.

The night passed.
Apparently the man was becoming a big medicine man, so he was always
sleeping.
It was evening again.
He said, "Give me some water."
The one who usually did so gave him some water.
The snow had melted.
The thing that she had scooped up with along with the snow was visible.
He began to drink the water.
Then he saw something in it.
He became angry and drank some of the water anyway, but he did not like it at all.
He did not like what they had done to him.
He did not say a word.¹

The night passed.
The next morning he began packing.
He got packed.
It looked as if he were leaving forever, the way he packed up everything.

1. He showed his anger by not speaking.

Ts'uh go k'eelakk'anh huyilts'idneegaay gheel,
 "Dotaaleenee' koonh?" yilnee eehoo.
 Dahoon gheel haadeeyo.

Huyil hun go k'eelakk'anh yaan' bidinaa' hoolaanh.
 Dahoon k'eelakk'anh bidinaa' hooldlaa'aa.
 Gheel kk'adaa go bidnaa' hooldlaa'aaninh gheel dakkun' kk'aa gheeyo.
 Ts'uh dakkun' kk'a ghahoł, dakkun' kk'a ghahoł.
 Ahuyil go hun bilił daalit'idza hots'agheetaanh lonh.
 Da hun k'itlee' yuh kk'aagha go neeyo hu huts'its'a dinaadibida hun koon lo
 neelkk'aa hak'idee'o.
 Yit'o lahaanh.
 Go saakkaay nilaan ts'uh nilgit gheelhee.
 Boho aditugha hooldla ts'uh yit'o taalhaa'.
 Yit'o k'its'inodaalyo.
 Kk'aagha notaaliyo.

Gheel no'eediyo.
 "Hodee?" nee go k'eelakk'anh.

Ahuyil hun, "Hulzinh bilo neelkk'aa hak'idee'oy t'olso ts'uh eeydee t'o
 k'its'inonodaalsiyo," nee.
 Dahoon gheel gheetsaah.
 Hatsah gheelhee.

Huyil, "Hu adink'i ba'an hoolaan lo da'afnee?" nee.
 Dahoon didin'aa' t'idlitaanh.
 Haadeeyo.
 Kk'adaa yakk'a ghahoł.
 Huyil kk'adaa hatsaghałdaaneelo
 dahoon go bik'eelakk'anh dafaanee da hun neeyo.
 Go hun ggaagga tlee' bilo neelkk'aa hak'idee'oy kk'aagha daadibit.
 Dahoon kk'adaa tidaał ahooldlaał.
 Huyil hun ya'an notaalyo.
 Kk'adaa ya'an k'its'inodohoł
 huyil hun bidinaa' ya'atł-usk, tidaał.

The wife, who did not know better,
asked, "What are you going to do?" but he did not answer.
He left anyway.

Only one of the wives had a child.
One of them did not have a child.
The one without a child left to follow her husband.
She was following his tracks for a long time.
Then she came to a place where he had killed a black bear in its den.
He had taken its head and placed it, with a stick holding its mouth open, on the
trail facing the direction from which he had come.
She stood there in front of it.
She was still young, so she was afraid to pass it.
She thought that it would have been wrong for her to go past it.²
She turned around because of it
and started walking back home.

She arrived home.
"What happened?" asked the other one.

Then she said, "I came to a bear with its mouth propped open and I couldn't pass
it, so I turned around."
Then she cried.
They were both crying.

Then the other one said, "Well, wasn't there any place for her to go around?"
She put her child on her back inside her parka
and left.
She followed his tracks.
It was late in the afternoon and getting dark
when she came to the place the other wife had spoken of.
There was a beast's head, with its mouth propped open, facing her.
It had become dark.
She began to walk around it.
As she was walking around it,
her baby sneezed in the dark.

2. Young girls are not supposed to go near black bears.

Huyiŋ, "Ba'annok'its'ik'agheelbaalk," nee.

Daats'a gheel go hagma'an koon saakkaay ya'aŋ-usk ta, "Ba'ana," hadnee hee,
Bless you hadnee kk'a dahadnee.

Kk'adaa nonŋa yakk'aa gheeyo.

Go hun tŋida gheelit ŋonh hun nilaan akkuneek'ol'o.

Kk'adaa eet tŋida gheelit.

Go didnaa' ghaghaaŋ.

Kk'odahun' donee yakk'aa naaghadiyo.

Kk'adaa doogha zo neeyo ŋonh.

Yakk'a ghahoŋ.

Go zo tŋida gheelit ŋonh.

Huldon' ta diyh akkuneek'ol'o huldon' ta haŋ nilaana ghu ahoy, kkaa tŋida alik
 kkaa tŋida alik.

Kk'adaa hun yits'uhu neeghahoŋ.

Kk'adaa huyiŋ hun daa'an hun haanodeetedoyh.



So she said, "Go around it."³

That is why, to this day, people say "Go around it" when a child sneezes.

It is like saying "Bless you."

She continued to follow him.

She came to a place where he had spent the night and saw that he had left some meat on the roasting stick.

She spent the night.

She had been carrying the baby on her back.

Early in the morning she set out following him again.

She went where he had walked.

She was following behind him.

She would come to a place where he had spent the night.

Sometimes he would have left a spruce hen on a roasting stick, and sometimes he would have left some other kind of meat. Again and again she would spend the night.

Finally, she felt that she was getting close to him.

Then, there he was, getting ready to leave his camp!



3. In the dark, the bad spirits surrounding the beast's head caused the baby to sneeze. The mother addressed the baby's spirit and told it to go around the bad spirits, to avoid them.

"Nughu nidinaa' sit'a ghalkk'os," yiŋnee eehoo naa'an t'aanh.

Kk'udaa eet koon go bakkuneek'ol'oy kkaa tŋida gheelit.

Kk'odahun' donee koon kk'udaa haanodeediyo.

Kk'udaa t'ogho lo'ts'iyuh yit'o oonaalyo.

Huyiŋ hun kk'udaa koon go zo tŋida gheelit lonh.

Do'o hun haanodeeteedoyh.

"Nugh nidinaa' sit'a ghalkk'os," nee.

Dahoon t'ogho yuh yooneeyo,

ts'uh yikaalzooz ghū k'idaaneeyiŋ.

Hudigaaŋ kk'udaa neeyiŋ tŋida hagheelit.

Kk'udaa adeehoo' biyiŋ yitaalyo.

Go nidaagha ghulaa' ghahoŋ, k'iyeehul aahaa.

Ghalk'ahtŋ.

Huyiŋ hun dinaa hoolaanh da hanee'ots.

Ts'uh go eet hanee'ots.

Yuh nibaah taalyo dinh.

Nee'ats'ahudeedaghoyh dinh.

Dakkun' yiŋ kk'o'eelghaaŋ.

Huyiŋ hun bidinaa' yoz go yoghaalee laalghaanh.

Doo', kk'udaa ahadinh yaan' koonh.

Ts'a yoogha kk'udaa dinaa hoolaanh da haldo.

Huyiŋ hun kk'aahataalino.

Kk'otaalino een kkaa yiŋ koon kk'udaa haahadee'ots.

Huyiŋ hun nonŋa dinaa een yoonŋa ghadiŋ.

Dahoon soŋt'in kkaa habakk'a,

haalholdiŋ go hutŋ yiŋ gheelhee.

Go ahadinh haŋ gin zokk'ū---ŋ.

Go habidinaa' koon kk'udaa laalghaanh.

Dinaa een yoonŋa ghadiŋ.

"Your child is stiff on my back," she told him, but to no avail.⁴

She spent the night there, eating the food which he had left on the roasting stick.

Early the next morning she set out walking again.
 She tried very hard to catch up with him.
 She came to a place where he had spent the night.
 He was there, getting ready to leave again.
 "Your child is stiff on my back," she said.
 She rushed towards him,
 and stuck a stick through the back of his snowshoes.
 Finally they spent a night together.

Then she began to travel with him.
 He did not have any destination in mind; he was so angry.
 He was walking in anger.

Then they came to a place where there were people.
 They arrived there.
 It was a place where there was a war going on,
 a place where people were being killed.
 She ran with her husband away from the war party.
 Her baby, whom she was carrying on her back, was killed.
 Doo', now there were only two of them.
 They started to live where there were some people.

Later, they began to go on an extended winter hunt.
 They were with a large group of people who were going out on an extended hunt.

The men were walking far ahead.
 The women were following behind,
 carrying packs and pulling sleds.
 The couple didn't have much.
 Their child had been killed.
 The men were traveling way ahead.

4. She was begging him to wait for her. By "Your child is stiff on my back," she meant that the child was not getting any exercise being carried around so much.

Huyi! hun yoogha binh ku---h ghu kkokk'a hun donfa hun ts'itlaanh.
 Tin nots'ineek'it.
 Nots'ineek'it.
 Hayiti! adiyht!, hayiti! adiyht!, go solt'in kkaa.
 T'inh ta neek'ahaldiyht! dahoon hayti! adiyht!.
 Dahoon, "Hee! Kk'odeehaldoo' biyi! hukkun' kk'a daaghsdo! beezneeyee," nee.
 Huyi! hun kk'adaa udeek'uh.
 Yit'o taalhaa' yit'o taalhaa'.
 Kk'adaa oda.
 "Gganaaa', ts'aal'eet biti! nahoyh," haynee eehoo.
 Yagga t'aanh, "Biti! nahoyh," haynee eehoo.

Kk'adaa nonfa ditlikts'in', go habakkun' habaadin' ts'aaghadil.
 Ts'uh nonfa yuh hodi!
 Dahoon eet t'aanh lahaanh.
 At'eeylo ts'ilaatlghaanh.
 Kk'adaa udeek'uh.

Dit'ikts'a dinaa t'ots'ildaatl dahoon ba'ot kkalaa.
 Go haditlaanh yi! ho'ustl.
 Go bitlaanh ba'ot yaan' neeyo.
 "Ho yuhgganaa' hodee?" nee.

"Nonee t'aanh yit'o lahaanh," nee.
 At'eeylo Taahoodzagha Sa Dinaa.
 Ginee ghulaa' go Taahoodzagha Sa Dinaa beezneeyee?

Ts'uh doogha zo kk'adaa go dinaa koon kk'adaa kkun' gho neeyo.
 Huyi! hun ba'ot eeholaa.
 Gheel ditlaanh da'afnee, "Nugh lo nidaats'a baahaa dahoot'aan nugh
 dit'aanee?" yi!nee.

Huyi! hun, "Ghulaaa'. Ditlee' no'ots'a dit'aanh," yi!nee.

Kk'adaa yoogha eet kk'odon koon haanaahadeedino.
 K'uhkk'a neehozeeltaanh.

The women came to a big lake and began to walk across, but a man was lying down across the trail.

He was lying across the trail,
just lying across the trail.

One by one, the women would step over him.

Before they passed over him, they would pull down their pants.

As they went over, he would say to each one, "Well! How ugly! Is that what she is following her husband with?"

Then it was her turn.

She just stood there and stood there.

She was there a long time.

The other women said, "It's okay, friend, just step over him," but it was no use.

"Step over him," they begged, but to no avail. They left her standing there.

Their husbands were getting far ahead, so they all continued on.

They continued following the trail.

They left her standing there.

Evidently he killed her.

She was the next one to be killed, after her child.

All the women had caught up to their husbands, but the man's wife was gone.

His wife and his special friend's wife had been walking together.

Only his special friend's wife had come and not his wife.

He asked, "Where is your friend?"

"We left her standing there," she said.

Apparently the man on the trail was the Taahoodzagha Sa Man.

I don't know what a Taahoodzagha Sa Man is.

The Taahoodzagha Sa Man finally arrived at the camp.

Leek Tson Yił Too Ghadinoonee's wife had not come.

He asked his friend, "What is the story behind this man?"

His friend answered him, "I don't know. All we know is that he has a lot of power."

The next day they all set out traveling again.

Leek Tson Yił Too Ghadinoonee let himself fall way behind.

Nonla t'aanh hoolituyh.

Dahoon yoogha k'uhkk'ee ghahoł.
Ts'uh nonla sołt'in kkaa ditlikna hayit'o gheediyhtł.
Ts'uh hayitił gheediyhtł da
hukk'a ghahoł da, yilaatłghaanh.

Yitlee' ts'inh yuh yiloy doldluhtł, yikaal ghu huk'k'a.
Huyił hun, "Sikaaloydi zokk'ul," daadiyoh.
Daadlits'oots dahoon bikaa' yooyee dolninh.

Kk'adaa dinaa t'oliyo.
At'eeylo Sikaaloydi Zokk'ul Neeyee.
Kk'adaa neekkun'daaneeghał.
Kk'adaa do'o hun go Taahoodzagha Sa Dinaa ba'ot kkaa hun,
"Yee! Sidnaa', kk'odee ta ant'aa yuhto' yooneets'a ts'aa'ahoyh," hadnee.
Kk'adaa hudeedit'ee--ts. Huyił hun yooneets'a hun ts'aats'inee'ots.
At'eeylo nots'agheedino'.

Kk'adaa eet kk'odon koon haanaahadeedino.
Yoogha kk'oheedinaayh, go baaba kk'aat.
Yoogha don koon dahot'eeek ts'idnee ts'in'.
Kk'oheedinaayh ts'uhuyaan'.
K'eelda hadeelt'ee'aa.

Ts'uh kk'adaa koon go ada duhut'aanh ts'a, k'uhkk'a neenohok'izeeltaanh.
Yooneets'i---n' dinaakk'a ghahoł.

Kk'adaa hun donla hun koon tin nots'ineek'it.
Sołt'in kkaa dinaatił adaat, sołt'in kkaa dinaatił adaat.
Yit'o neeneeyo. Ts'uh yilaatłghaanh.
Kk'adaa t'ogho yitlee' ts'inh go adi diył'aanh ts'a yiloy doldluhtł.
Ts'uh go yineets huk'k'a.
Kk'adaa yakkaa' ts'inh koon kk'adaa yiloy doldluhtł.

The others went far ahead.

He was walking far behind everyone else.

Then he saw the women encounter the Taahoodzagha Sa Man.

The women stepped over the Taahoodzagha Sa Man one by one.

Then Leek Tson Yił Too Ghadinoonee caught up to the Taahoodzagha Sa Man
and killed him.

He began to chop him into pieces from the head down to the tail.

When he got to the tail, it said, "At least spare the tip of my tail."

The tail squeaked and bounced away.

Then he went and caught up with the others.

Evidently the tailed man was also called Sikaaloydi Zokk'ut Neeyee, "The One
Who Said 'At Least Spare the Tip of My Tail.'"

A big campfire was blazing.

The tailed man's wives were there.

Late into the night he heard them say, "Well, children, what's keeping your
father? May he come down from around the bend as always."

Late at night, the tailed man came out from the upper end of the lake.

Apparently he had come back to life.

The next day they continued their extended hunt.

They were moving around, hunting, in search of food.

It is said that people did this a long time ago.

They would always go on an extended hunt
and would never stay in one place.

Leek Tson Yił Too Ghadinoonee did what he had done before and let himself fall
far behind.

He was following far behind the others.

Then he saw that man again, lying across the trail!

The women were stepping over him one by one.

He went up to him and killed him.

Once again, he cut him into pieces from the head down.

He got as far as the middle.

Then he chopped upward from the feet.

Ts'uh go yineets huk'k'a,
 huyil hun daadlits'oots.
 At'eeylo kk'udaa yilaatlghaanh.

Kk'udaa koon dinaa t'oliyo.
 Go zo ada duhut'aanh ts'in',
 neekkun'daaneeghał łonh.
 Kk'udaa halts'idogho hootaaldlit.
 Go ada didneey kkaa neelagguda yoo hun,
 "Yee! Sidnaa, kk'odee ant'aa yuhto' yooneets'a ts'aa'ahoyh," hadnee eehoo.

Tłida hugheelit.
 Habito' dinaat'o eeholaa.

Kk'udaa yoogh tl'ee kk'oheedinaayh.
 Ts'uh kk'udaa neelagguda yoo koon ghu hadoneeyo.
 Hutaaneets neeneeyo.

Tłidaal huyil hun koon doyahts'a taal nilk'iditaaldzok eetł'akk.
 Kk'udaa saay aahaa dohudaaneeggaat.
 Hadohudagheeneek.
 At'eeylo kk'udaa k'its'a yagga koon dinoyeeloh.
 Kk'udaa tl'ogho yilaatlghaanh.

Kk'udaa yoogh kk'oheedinaayh.
 Kk'udaa k'ahaldlaaghaa.
 Huyil hun go bitlaanh hun,
 "Sitlaanh, yagga yoogha ant'aa eey huts'inh tl'itł t'o ast'eeyh.
 Geega nilaanh hu sakk'aa deetineelleeyh," yilnee.

Kk'udaa ahu taalyo.
 At'eeylo kk'udaa k'its'a bakk'ohoonaatłtonh.

Kk'udaa ahu kk'o'eedoyh.

When he got up to the middle,
it squeaked.
Apparently he had really killed it this time.

Then he went and caught up with the rest of the people.
As usual,
a big campfire was blazing.
It became late in the evening.
The wives who had spoken before
said, "Well, my children, may your father come from around the bend as always,"
but to no avail.

The night passed.
Their father had not caught up with the group.

They were still on an extended hunt.
Eventually Leek Tson Yił Too Ghadinoonee married the two widows of the tailed
man.
He sat between them.

One night he heard a scratching noise beneath his mattress.
With a knife, he stabbed the mattress again and again.
The noise ceased.
Evidently he had now killed the Taahoodzagha Sa Man's medicine spirit too.
Now he had really killed it.

They were traveling for a long time.
They were not catching any game.
Then his special friend told him,
"My friend, around there I usually aim with the back of the neck."⁵
It starts falling on me in the form of a huge berry," he told him.

Leek Tson Yił Too Ghadinoonee started out in that direction.
Apparently his medicine power was now being tested.

He was out walking around.

5. He was speaking metaphorically, knowing that Leek Tson Yił Too Ghadinoonee was a strong
medicine person who might help him get food.

Hok'oodol'aan', hok'oodol'aan'.
 Hün yuh biyil hudeetaalit'eets.
 Doneets'a doduhts'a hün koon yuh gin yuh bakk'aa deenaadlininh.
 Huyil hün k'idaahu! aahaa yokko k'itaalt'akk.
 Do'o hün yuh geega kuh nodinolninh gheelhee.

Kk'üdaa eet bugh neekkun'daaneegha!.
 Eenh go dinaa lonh.
 Gheel kk'üdaa koon koon bitlaanh gheel,
 "Gganaaa', yagga yoogha huts'inh ant'aa eey t'iit! t'o ast'eeh.
 T'aghas nilaanh hu dinaanino'o kaak'ilbis," yi!nee.

Kk'üdaa ahu koon taalyo.
 Ahu kk'o'eedoyh.
 Lo'ts'iyuh hok'oodol'aan'.
 Huyil go ada dit'aanh ts'a hün doneets'a doduhts'a hün yuh gin?
 Ts'ibaa kk'a honeeyht!
 K'idaahu! aahaa yokko k'itaalt'akk.
 No'o hün koon yuh t'aghas kuh daaneek'it.

Kk'üdaa eeydee koon ghu neekkun'daaneegha!.



He was always on the alert, always watching.
 Suddenly, it started to get dark.
 He looked up and saw a huge, round thing coming toward him from the sky and
 upstream.
 He took a club and swung at it as hard as he could.
 A gigantic berry dropped next to him.

Then everyone camped there and feasted on the berry.
 There were a lot of people.
 Once again, his friend said,
 "My friend, around there I usually make a wish for food.
 It comes in the form of a burbot and wraps its tail around us."

Once again, Leek Tson Yił Too Ghadinoonee set out.
 He was walking around.
 He was on the alert.
 As before, something was coming out of the sky from upriver.
 It overshadowed the trees as it skimmed over them.
 He swung at it as hard as he could with the club.
 A huge burbot was stretched out next to him.

Once again, the people made a camp at that spot.⁶



6. Literally, the Koyukon phrase means something like "A stick of wood dropped there."

Kk'udaa eeydee koon ghu kkun' daaltonh.
 Go dinaa lonh ts'uh,
 "Hodee, Sitlaanh, dohutoneel? Yuh lo yuh yints'eetodlooh?" nee gheelhee.

"Sitlaanh, t'ogho bugh huneegida yaan'," yilnee.

"Dont'aa?" nee. "Ts'aal huk'ugh taaghaginiyh."

"Yagga yaats'its'a hogho ant'aa eey t'utl t'o ast'eeyh.
 Nodooy nilaanh hu hozidla'eega," yilnee.

Kk'udaa ahu koon taalyo.
 Lo'ts'a hok'oodol'aan', hok'oodol'aan'.
 "Nidaats'in ghulaa?" yineelinh.
 Ts'a doogha ghahol.
 Duhuyaanh huyildiniyh.
 At'eeylo nodooy yitaadlagguts, at'eeylo kaazina.

Doo', baatiduhugheelit.
 Kk'udaa go bitlaanh gheel taatiyinh.
 Bakkalaa.
 "Sidnaa, siduhlkk'oyh.
 Siyah kkun' daaluhltlaayh," ts'iditaalne'.

Kk'udaa no'o dohuhdaaneetlaatl.
 Dagheel kkun' kk'a dolyo.
 Lo'ts'iyuh hayiyah kkun' daatlthiyh.
 Lo'ts'iyuh hahudagheekk'onh.
 Nodaggu zo lits'eeyh nilaanh ts'a nidaghee'o, nidaghee'o.

Huyil hun yoonoogha yitaatlkkonh.
 "Sidnaa, bit nee'oohlitinyu," hudagheenee'.
 Tleenaahadidiyhtl.
 Yoonooghee yolkkol hu huts'a hun koon k'eezilee eetla--k.

They had a big camp there.⁷
 Because there were a lot of people,
 Leek Tson Yił Too Ghadinoonee said, "Well, friend, what are we going to do? Are
 we going to starve?"

"My friend, the only ones left are very dangerous," his friend answered him.

"Why not?" he said. "It's okay. I'll try."

"Around there I usually make a wish for food.
 It was a lynx that one does not see in time," he told him.

Again he went out.
 He was on the alert, always watching.
 "I don't know on which side it will appear," he thought.
 He was walking along.
 That was the last thing he remembered.
 He was swallowed by a lynx.

Doo', he did not return that night.
 His friend began to make medicine
 because he was missing.
 "My children, set me on fire.
 Burn this pile of wood that I am going to stand on," he began urging them.

His children cut a big pile of wood.
 He climbed up to the top of the pile.
 They set it on fire beneath him.
 The wood burned to the ground.
 Nothing was left, except a pile of ashes standing in his form.

Daylight was beginning to break.
 He had told them, "Do not sleep, my children."
 They kept going outside to check.
 Far away, where daylight was breaking, they could hear someone singing.

7. Literally, "A stick of wood was lying there." In Koyukon, the singular is often used to indicate a large quantity. For example, if one wants to say that someone has stored a great number of berries, one says "She stored a berry."

"Nidodonaa nodooya tsona' alidlaadin deh go dahayilneey?
 Dinaa anoghudilaah. Dinaa anoghudilaah.
 Nidononaa nodooya tsona' alidlaadin deh go dahayilneey?
 Dinaa anoghudilaah. Dinaa anoghudilaah,"
 ts'idnee eetf'akk.

Yooneets'a hadohudoŋniyhtŋ.
 Yoo'oo hun habito' nodeetaalit'feets.
 Hun koon dinaa anolidlaa.
 Yoogha kk'adaa dzaan holiŋ. Huyil hun nots'eet'ots.

"Sitlaanh, yuhu notaaghsdoŋ," ditaalne'e.

"Anaa', ts'aala ts'aal kk'adaa ahu da'eent'aa," yilnee eehoo.

Go gheel go hagma'an teey bughu nots'ahoolniyhdlaa.
 Ts'uh hoozonh ts'a biyil asneeyaa gonee.
 Hal dinaa ts'otlaagga daha'an
Grandpa gheelaa' yughu nohoolniyhdlaa.
 Yoogha nilk'idinh ta huya'an'.
 Yoogha dona kk'adaa t'ogho eey Kk'adonts'idnee yil hudniyh dona halda
 t'inh t'ihaditeeyh, dahoon huya'an' hayugh noholnik beeznee.
 Go k'ideeteey dinaa ts'ogheetlaagga daha'ana.

Kk'adaa, "Ahu notaaghsdoŋ," ditaalne'e.

"Anaa'," yidagheene'e eehoo.

Yuhu notaaliyo.
 Kk'adaa t'ogho hok'oodol'aan'.
 Lo'ts'iyuh, "Dost'aa dahoon ghulaa' distoleet," yineelin.

"When did he become the waste of a lynx, this person about whom they have spoken?

May he become a man again. May he become a man again.

When did he become the waste of a lynx, this person about whom they have spoken?

May he become a man again. May he become a man again," they heard him sing.⁸

The voice was getting closer.

The ashes of their father began to turn black.

Then he became a man again.

Late in the day, Leek Tson Yił Too Ghadinoonee came back.

"My friend, I have to go back there and try again," he told him.

"No, it's all right. You don't need to," he told him, but to no avail.

That is why this story was not told very often, and why I do not know it very well.

It is because this man was bad.⁹

Grandpa did not tell it very often.

He would only tell it on rare occasions.

A long time ago when people were familiar with Distant Time stories, they used to burn a bone before telling this story because this person was so bad and powerful.

He said, "I have to go back."

"No, don't," his friend kept telling him, but it was no use.

He left again.

He was being very careful this time.

He thought, "I don't know how it could possibly get me this time. I'm going to be very careful."

8. The singer was their father. His burned form stood where the fire had been, but his spirit was where the sun was rising and was coming towards them.

9. The word "bad" here does not imply undesirable character or actions, but rather refers to this man's very strong medicine power.

At'eeylo koon yuh kaazina.
 Hok'oodol'aan', hok'oodol'aan'.
 Huyil nidaa go hun yuh bakk'aayeenaadlit'il.
 Dahoon yokko yik'itaatl'ghal.
 Noyagheel'ghal.
 Kk'udaa yildlaanh.

Kk'udaa eet koon bugh neekkun'daaneeghal.
 Yuh yilkuh k'ikaazina', lo go diyeeloghee, ts'idnee.

Kk'udaa eet daa'an dinaa aghonh.
 Kk'o'eelghaal, kk'o'eelghaal.
 Nibaah hayits'a naa'altseey anohudeedaghoyh.
 Kk'udaa tl'ogho yuh eey dahoon gheel aliyonh.
 Ghadiyot.
 Adiyil ts'idneega.

Kk'udaa k'ideeteey dinaa gheeghonh.
 Kk'udaa yoogha lo'ts'iyuh nidaats'a gheel nohooneelit.
 Tseek'aal aghalaal ts'a adiyil ts'idneegaa.
 Ts'a kk'udaa go yuh adaak'uhudeedaghoyh.
 Ts'uh go bitlaanh koon ghulaa' kk'udaa hodee?

Dahoon uдинh yaan' gheel ghahot.
 Yoogha ts'eeckaayah hulaagha hokko huneel'aanh, ts'iyee tohot dinh,
 sonot.
 Han hokk'aa gheeyo.
 Ts'uh doogha neelk'aats'a huneel'aanh.
 Nidaa do'ots'a hun koon niltseel'ghalghalt.
 Dotloogha doogha dahoon yooneek'inh.
 Huyil hun yeetldiyh.

Notlee yineel'aanh.
 Soot'a yuh ts'ahanaayh kk'a duhudnee ts'a hogho huneel'aanh.

Apparently the thing was a lynx.
 He was on constant alert.
 Suddenly, it was there, jumping down on him.
 He swung the club at it
 and knocked it down.
 He got it.

Once again, they made a big camp there.
 He had killed a giant lynx, it is said.

Sometime after that he started killing people.
 He kept running away, going here and there.
 People would make wars against him, and he would kill them.
 He was growing old while doing this.
 He had become old.¹⁰
 He didn't know it.

He was killing too many people.
 Many years passed.
 He had become an old man without realizing it.
 He kept killing people around him.
 I don't know what had happened to his special friend.

He was all alone, walking,
 looking for a place to make a spring camp.¹¹
 It was the time of year when the snow was crusted.
 He came upon a river.
 He was looking in both directions on the river.
 Suddenly, he saw a wolverine running towards him down below.
 Just when it was below him, he shot at it with an arrow.
 He hit it.

He was looking at it from where he was.
 All of a sudden he heard voices, and he looked.

10. He grew old prematurely because of all the killing he had done.

11. The Koyukon words for "a place to spend the spring" literally mean "a place where he will board a boat."

Huyil nidaa do'ots'a go eelghal hu do'ots'a hun koon keel kkaa niteehna hun
yooghonyihtl.

Go nidaats'a haanee nodaggu tl'otna huhunool'aanh.

Ts'uh hayititl-eeyaa.

Kk'udaa notlee hayugh nee'eelggok.

Hayineel'aanh.

"Dont'aa go ts'itldiyh lonh," nee.

Dahoon gheel doogha dikinh ghakkoh neek'inaal'eenh.

"Tlaa eenaa' yeenol'aan'.

Dont'aa nugh baahudaadla'eet, nugh kk'o'," neel'ahadidnee gheelhee.

Eet k'inaadla'eenh.

"Dibaa? Gin soo' da'ahadnee?" yineelinh.

Kk'udaa nidaagha do'oots'a hun koon go keel kkaa niteehna ts'aa'eelggok hu
hu hun koon tsook'aal hun koon adik'oltiyhtl.

Didnaa' kkaa kk'a.

Hughu neeneeyo, "Aanaa sidinaa' kkaa, eey lo biluhlaanh?" nee gheelhee.

"Eenaa, go ees ts'itldiyh lonh.

Go ees kk'o' bineeghee'o," hadnee gheelhee.

"Nugh ees baahudaadla'eet," haylnee.

"Tlaa kkaa'aa'."

Go hayugh haahayidineetonh.

Ts'uh kk'udaa hadonh tl'aahayagheetonh.

Yineel'aanh.

Huyil hun, "Hudeeyh! Sidnaa', dont'aa go yuhunotla don yuhto' taaldlaa'
eehuyee tlaahu yuhto' taaldlaa' eehuyee;

kk'o' aahudeeghal'eet ts'a baahudaadla'eedee," nee gheelhee.

"Eenaa', eenh dodiyoh?" hadnee.

Huyil, "O dinaaghu haadeeyo," nee.

Notlee yineel'aanh.

"Akee! Gin yuh tsook'aal dotlee didneeyee'?" yineelinh.

Aliyonh ts'a adiyil ts'idneega.

Two young boys were running from the same direction the wolverine had come from.

They did not look up at the bank, having no reason to do so, so they did not see him.

They ran up to the wolverine and looked at it.

"Someone shot this thing," one of them said.

He was hiding behind a tree.

"Let's show it to our mother.

The arrow is marked," they told each other.

He stayed there hiding.

"Who are they? Who are they talking about?" he thought.

Then, from the same direction from which the two boys had come running, an old woman was walking towards them with a cane.

She was behind her children.

She walked up to them and said, "My dear children, you killed it."

"Mom, someone else shot it.

It has an arrow in it," they said.

"The arrow is marked," they told her.

"Let me see."

They removed the arrow from the wolverine and gave it to their mother.

She looked at it.

"Oh, my children, this is from the first person who was to be your father.

The arrow has his mark on it," she said.

"But mother, what happened to him?" they said.

She replied, "He left us."

He looked at her down there.

He thought, "Yuck, whose old lady is that?"

He did not realize that he himself had grown old.

Go yuh kk'o'eelghaal ts'a dinaa aghonh ts'uh yaan' dahoon lo yuh aliyonh.
 At'eeylo go huts'inh haadeeyo hu lo hu'ota neenok'aghaadino'.
 Go huyil ts'idneegaa dahoon.

Kk'adaa "Sakk'o' ant'aa eeydee," nee.
 Gheel huts'a dodeeyo.
 At'eeylo eey go ba'ot, k'uhukk'aayts'a ghalil, kk'aagha notaaliyoy,
 gheel bakkun' hoogheelaa' gheelhee.
 Ts'a go bidinaa' kkaa hoolaanh.

Kk'adaa da'ot no'oolneek.
 Neelyil naahataaldo'.

Ts'a go tsook'aal didnee daha'an yoogha taah, taah gheel nohodinla'aanh.
 Huyil go hun koon yuh bitlee' eedakk'otl.
 Tseek'aal aldlaa' lonh.
 Adiyil ts'idneegaa.
 Kk'adaa tl'ogho saahadilts'eeyh ts'a neelyil naahataaldo'.
 Kk'adaa da'ot ghu no'eediyo.
 At'aght huydo hutaaldlit yeenslinh huyh ghon' naaltigus.

He had been running away, doing nothing but killing people, and had grown old. Apparently, he had returned to the area he had left long ago and did not realize it.

He said out loud, "That is my arrow,"
and went down the bank to them.

Evidently his wife, his younger wife who had turned back on the trail after
having seen the bear's head,
had remarried.
That is why she had children.

Then he married his wife again,
and they began to live together.

After the old woman had spoken, he had gone to the water and looked at his
reflection in the water.

His head was gray.

He had become an old man
and had not realized it.

Then they were very happy, and they began living together.

He had returned to his wife.

I thought the winter had just begun and now I've chewed off part of it.

References

Attla, Catherine. *K'etetaalkkaanee*. Yukon Koyukuk School District and Alaska Native Language Center. Forthcoming.

—— *Sitsiy Yugh Noholnik Ts'in': As My Grandfather Told It*. Yukon Koyukuk School District and Alaska Native Language Center. Fairbanks. 1983.

Jetté, Jules. On Tena Folklore. *Journal of the Royal Anthropological Institute* 38 (1908): 298-299.

Nelson, Richard K. *Make Prayers to the Raven*. University of Chicago Press. Chicago and London. 1983.

A Teacher's Guide to
Bakk'aatugh Ts'uhaniy
Stories We Live By

Chad Thompson and Helen Frost Thompson



A Teacher's Guide to
Bakk'aatugh Ts'uhuniy
Stories We Live By

A Teacher's Guide to
Bakk'aatugh Ts'ahuniy
Stories We Live By

Chad Thompson
Helen Frost Thompson

Yukon Koyukuk School District
and
Alaska Native Language Center
University of Alaska Fairbanks
1989

© Yukon Koyukuk School District
Alaska Native Language Center

All rights reserved
Printed in the United States of America

ISBN 1-55500-032-0

First Printing 1989	250 copies
Second Printing 1993	100 copies

Prepared for publication by the Alaska Native Language Center
Cover Illustration by Cindy Davis

Address correspondence to:

Yukon Koyukuk School District	Alaska Native Language Center
P.O. Box 309	University of Alaska
Nenana, AK 99760	Fairbanks, AK 99775-0120

It is the policy of the University of Alaska to provide equal education and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, status as a Vietnam era or disabled veteran, marital status, changes in marital status, pregnancy, or parenthood, pursuant to laws enforced by the Department of Education and the Department of Labor, including Presidential Executive Order 11246, as amended, Title VI and Title VII of the 1964 Civil Rights Act, Title IX of the Education Amendments of 1972, the Public Health Service Act of 1971, the Veteran's Readjustment Assistance Act of 1974, the Vocational Rehabilitation Act of 1973, the Age Discrimination in Employment Act of 1967, the Equal Pay Act of 1963, the 14th Amendment, EEOC's Sex Discrimination Guidelines, and Alaska Statutes 18.80.010 et seq., and 14.18.010 et seq., and 36.30.010 et seq. Inquiries regarding application of these and other regulations should be directed either to the University of Alaska Fairbanks, Director of Employee Relations; the Office of Civil Rights, Department of Education, Washington, D.C.; or to the Office of Federal Contract Compliance Programs, Department of Labor, Washington, D.C.

Contents

Introduction	1
Unit 1: Power and Compassion	
Alts'eeyh Dinaa <i>Wind Man</i>	4
Yo T'a K'agheetlaadlee <i>The One Who Secured His Axe to the Sky</i>	9
Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh <i>The One Who Had Been Willed to Come for a Man's Daughters</i>	16
Tilil Dinaa Yoonaan Nonodinaalyaayee <i>Eagle Man Who Carried People Far Away</i>	21
Unit 1 Concluding Discussion and Activities	28
Unit 2: Raven	
Bibaats'a K'inohoolit Yiłneeyee <i>The Baby Who, According to His Aunt, Resembled His Uncle</i>	32
Dotson' Sa Nitsoo Tł'aaghadakkon Laatłghaane <i>Great Raven Who Killed a Water Monster</i>	38
Dotson' Sa Taaleebaay Laatłghaanh <i>Great Raven Killed a Whale</i>	44
Dotson' Sa Dinaakk'olonh Seeltoneeghaanee <i>Great Raven Who Abducted a Young Girl</i>	50
Unit 2 Concluding Discussion and Activities	56

Unit 3: Love and Jealousy	
Dikilt'laal Da'ot At'dleeyee <i>The Woodpecker Who Starved His Wife</i>	60
Taahsol Solt'aanh <i>The Taahsol Woman</i>	66
Dikit'a Nilots'eebaay Notaadla'aanee <i>The One Who Recognized Her Younger Brother's Little Finger</i>	72
Unit 3 Concluding Discussion and Activities	78
Unit 4: Death	
Ditsoo K'ik'it'laat Hogheeggodlinh <i>The One Who Tore the Bowpiece from Her Grandmother's Canoe</i>	82
K'it'inbaalots'ik	87
Unit 4 Concluding Discussion and Activities	93
Unit 5: War	
K'ikol'on Tlee' <i>Liver's Head</i>	96
Unkk'aya	102
Deeneegidzee	109
Yakkoyh Dinaa <i>Northern Lights Man</i>	115
Leek Tson Yit Too Ghadinoonee <i>The One Who Drank Water with Dog Droppings in It</i>	122
Unit 5 Concluding Discussion and Activities	128
Origins Quiz	130
Bibliography	132

Introduction

According to William Smith Smith, as quoted by Howard Norman in *The Wishing Bone Cycle* (1982),

The best story teller is one who lets you live if the weather is bad and you are hungry. I'll talk about this more. One man I knew long ago. He told me stories. He watched animals. He heard about animals and talked about them. Out of the talk came something. Once he sat down with me and said: "This story has something about ice fishing in it. You should know this thing. Maybe it won't be easy to hear, inside the story, but it's there. Too easy to find you might think it was too easy to do." Well, he told me the story. Sure enough, there was an important thing in it about ice fishing. I heard it and remembered it. Later, I asked myself: What if a wind blew all the other people away and I was alone? Could I catch fish under the ice just going by what I learned in that story? And a little of what I saw done during ice fishing season? I said to myself: Yes! Then I knew he told a good story.

Smith's words came to mind often as we worked on this guide. Our purpose is to help teachers share Catherine Attla's stories with their students without making anything "too easy" for either teachers or students. And as with ice fishing, the surface of these stories is safe—you can slide over it quickly and easily if you want to. But the more time and attention you give to the stories, the more they will offer you. There are countless ideas, images, puzzles, and information swimming below the surface, and the stories themselves will be your best guide in catching them.

Ideally these stories should be studied in the late fall and early winter. If possible, have someone in your area who knows the stories well tell them to your class before the students begin reading them. After you have discussed the stories with the class, you might ask each of your students to memorize one or more of the stories to tell to the class.

In writing this guide, we have followed a format similar to the one used in *Sitsiy Yugh Noholnik Ts'in'*, *As My Grandfather Told It: A Teacher's Guide*, a companion book to Catherine Attla's first volume of stories, except that the stories here are grouped in units. We recommend that you read the introductory pages to that teacher's guide as well as the introductory sections to the story collections *Sitsiy Yugh Noholnik Ts'in'*, *As My Grandfather Told It* and *Bakk'aatugh Ts'whuniy, Stories We Live By*. They contain discussions of *kk'adonts'idnee*, stories of the distant past. It is vital that anyone teaching these stories be familiar with the concept of *kk'adonts'idnee*.

For each of the eighteen stories in *Bakkaatugh Ts'ahúniy, Stories We Live By*, we have provided the following:

Background Notes for the Teacher. These are intended to give you information that will help you better understand the story.

Multiple Choice Comprehension Questions. Ten questions for each story can help you determine whether your students have read the story and understand the basic plot.

Multiple Choice Comprehension Questions Answer Key. These objective answers are based on the plot of the story.

Discussion Questions. These can form the basis of a class discussion of the story, or you might prefer to assign them as essay questions. Students should be allowed to refer to the stories while answering these questions.

Discussion Questions Answer Guide. These answers are more subjective than those for the multiple choice questions. You and your students may come up with valid answers that are different from those we suggest.

The stories in this collection are grouped under five headings that indicate basic themes. At the end of each grouping, we have provided Concluding Discussions and Activities, organized as follows:

Comparative Literature. These are suggested stories or poems that can broaden your discussion of the stories in the unit. We have tried to recommend literature that is appropriate for high school students, but you should read the literature first, with your students and their parents in mind, before making assignments. (For example, Louise Erdrich's *Love Medicine*, in its entirety, contains some passages we would hesitate to recommend, but the chapter we suggest should be fine.)

Additional Discussion Questions. These are intended to help students think about how the stories relate to each other. The brief answers that follow some of the questions should not be considered definitive.

Suggestions for Supplementary Activities. There are any number of ways in which your study of these stories can be related to other aspects of your teaching, incorporating art, science, drama, writing, and so forth. We have suggested but a few.

At the end of the book, we have included a quiz in which students are asked to tell which story explains the origin of certain behaviors or characteristics.

We hope that this teacher's guide will help you discover the multi-layered and mysterious world of these stories, and that you will enjoy and learn from them for many years, as we have.

Unit 1

Power and Compassion

Alts'eeyh Dinaa Wind Man

Background Notes for the Teacher

"Wind Man" is the shortest story in this collection, and it appears first for a reason. It explains why traditional stories are told—to shorten Alaska's long, severe winters. Stories help to pass the time, of course, but it is believed that they literally shorten the winter. The stories, like the people who tell them and those who listen to them, are a necessary part of the ecosystem.

Catherine Attla says that telling *kk'adonts'idnee* was similar to praying. Like the "Amen" following a prayer, the traditional closing of these stories—"I thought the winter had just begun and now I've chewed off part of it"—is necessary. It invokes the power of the story to shorten the winter.

In this story, Wind Man causes the protagonist to sleep. The man then awakens to signs of spring: running water from melting snow and ice, and the return of migratory birds. This story differs from other Koyukon stories in that there are only two characters. As in most two-character stories, there is a conflict between them. Neither character is bad, however. Koyukon stories tend not to embody good and evil in protagonists and antagonists. The protagonist of this story is a solitary man who wants only to provide for himself. The wind threatens his livelihood, so he does what he must to remove the threat. Generally, people who receive help from powerful people in *kk'adonts'idnee* are in some way worthy. We can conjecture that the man is probably hard-working and lives a good life.

Wind Man is more mysterious. We never find out why he was swinging his axe; we know only that he was making a lot of wind. He is compassionate, helping the man even though the man dulls his axe and is suspicious of him. Wind Man is powerful; not only can he fix his "ruined" axe, but he can also shorten the winter for the man. Wind Man acknowledges the man's power when he says that the man almost ruined his axe.

This story clearly illustrates the indirect way in which characters talk to one another in Koyukon stories. The characters address each other using the third person, "he," rather than the more direct second person, "you." When the man sees Wind Man swinging his axe and making wind, he says, "Hey! Why is *he* [not *you*] doing this, as if *he's* the only one who needs to make a living." When Wind Man gets his dulled axe back, he says, "Oh, *he* [not *you*] almost ruined it." Wind Man does not say directly to the man that he intends to shorten the winter for him. Instead, he tells him only to tie his canoe to the entrance of his house and to expect to find the world different when he wakes up.

Student Name _____

Alts'eeyh Dinaa

Wind Man

Multiple Choice Comprehension Questions

1. The man in this story lived
 - a. with his wife and child.
 - b. alone.
 - c. with his grandmother.
2. When the wind kept blowing, the man was afraid that
 - a. he would run out of food.
 - b. his house would blow down.
 - c. he would run out of firewood.
3. When he went out to look for the source of the wind, the man walked
 - a. downhill.
 - b. toward a nearby village.
 - c. uphill.
4. After walking through the storm, he came upon a man who was
 - a. swinging his axe.
 - b. whistling.
 - c. blowing on the snow.
5. He sneaked up behind Wind Man and
 - a. knocked him over.
 - b. snatched away his axe.
 - c. shouted at him.
6. He told Wind Man that
 - a. he needed to make a living too.
 - b. the wind was making too much noise.
 - c. he needed a new axe because his own axe was broken.
7. Before giving Wind Man's axe back to him, the man dulled it by
 - a. chopping a rock with it.
 - b. spitting on it.
 - c. chopping ice with it.
8. Wind Man told the other man to go home and, before going to bed, to
 - a. eat all the food he had in his cache.
 - b. tie his canoe to the entrance of his house.
 - c. melt lots of snow.
9. When the man woke up in the morning, he was surprised to hear
 - a. water coming into his entryway.
 - b. the wind still blowing as hard as ever.
 - c. someone swinging an axe outside his house.
10. This story explains
 - a. how to sharpen an axe.
 - b. where red-necked grebes go every winter.
 - c. the importance of ending a story with the words "I thought the winter had just begun and now I've chewed off part of it."

Answer Guide

Alts'eeyh Dinaa

Wind Man

Multiple Choice Comprehension Questions

1. The man in this story lived
 - a. with his wife and child.
 - b. *alone.*
 - c. with his grandmother.
2. When the wind kept blowing, the man was afraid that
 - a. *he would run out of food.*
 - b. his house would blow down.
 - c. he would run out of firewood.
3. When he went out to look for the source of the wind, the man walked
 - a. downhill.
 - b. toward a nearby village.
 - c. *uphill.*
4. After walking through the storm, he came upon a man who was
 - a. *swinging his axe.*
 - b. whistling.
 - c. blowing on the snow.
5. He sneaked up behind Wind Man and
 - a. knocked him over.
 - b. *snatched away his axe.*
 - c. shouted at him.
6. He told Wind Man that
 - a. *he needed to make a living too.*
 - b. the wind was making too much noise.
 - c. he needed a new axe because his own axe was broken.
7. Before giving Wind Man's axe back to him, the man dulled it by
 - a. *chopping a rock with it.*
 - b. spitting on it.
 - c. chopping ice with it.
8. Wind Man told the other man to go home and, before going to bed, to
 - a. eat all the food he had in his cache.
 - b. *tie his canoe to the entrance of his house.*
 - c. melt lots of snow.
9. When the man woke up in the morning, he was surprised to hear
 - a. *water coming into his entryway.*
 - b. the wind still blowing as hard as ever.
 - c. someone swinging an axe outside his house.
10. This story explains
 - a. how to sharpen an axe.
 - b. where red-necked grebes go every winter.
 - c. *the importance of ending a story with the words "I thought the winter had just begun and now I've chewed off part of it."*

Student Name _____

Alts'eeyh Dinaa
Wind Man
Discussion Questions

1. Why is the man worried at the beginning of this story?
2. How does the man discover the source of the wind?
3. How does Wind Man respond to the other man's angry accusations?
4. Is the man satisfied with what Wind Man tells him, or is he still angry?
5. What do you learn about Wind Man's character when he gets his axe back?
6. After the man goes home and goes to bed, what surprises him when he wakes up?
7. What does this story teach about telling stories?

Answer Guide

Alts'eeyh Dinaa

Wind Man

Discussion Questions

1. Why is the man worried at the beginning of this story?
He lives alone, and because the wind keeps blowing, preventing him from going outside, he's afraid he'll run out of food.
2. How does the man discover the source of the wind?
He heads into the wind, walking up into the mountains. He keeps going until he comes upon a man swinging an axe, and he notices that every time the man swings the axe, the wind blows.
3. How does Wind Man respond to the other man's angry accusations?
Wind Man speaks gently to him, trying to persuade him to give back the axe. Finally, he tells the man to go back home, tie his canoe to the entrance of his house, and go to bed. He says, "You just might wake up to find the world very different."
4. Is the man satisfied with what Wind Man tells him, or is he still angry?
He prepares to do what Wind Man tells him to do, but he first shows his anger by chopping a rock with the axe, chipping the blade, before giving it back to Wind Man.
5. What do you learn about Wind Man's character when he gets his axe back?
He is very mild-mannered. Rather than becoming angry, he just looks at his axe and says, "Oh, he almost ruined it." But he is powerful enough to return the axe to its original condition by merely running his tongue over it.
6. After the man goes home and goes to bed, what surprises him when he wakes up?
He hears water coming into the entryway of his underground house, something that happens only in the spring. He rushes outside and sees that the water is high, and he hears the sounds of red-necked grebes, signs that the entire winter has passed while he slept.
7. What does this story teach about telling stories?
This story tells us that we should end a story by saying, "I thought the winter had just begun and now I've chewed off part of it." It also tells us that we should tell a whole story rather than just part of it. Storytelling was a way of praying, asking for mercy, and appealing for a short winter.

Yo T'a K'agheetlaadlee *The One Who Secured His Axe to the Sky*

Background Notes for the Teacher

Also called "Ggaadooggaa," this story is about a young man's coming of age and becoming a medicine person. Catherine Attla states this explicitly in this version of the story, but versions by other storytellers are not so explicit. Elements in the story, such as Ggaadooggaa's sleeping habits, indicate to listeners that the protagonist is becoming a medicine person. Ggaadooggaa is not lazy; he is gaining power. To miss this point is to miss the plot.

Medicine people are believed to be intermediaries between the spiritual world and the human world. Ggaadooggaa's mistaking his mother's metaphoric instructions for their literal counterparts symbolizes his intermediate status. He follows his mother's instructions to the letter but seems unaware of her intent. When Ggaadooggaa stays with the old woman in the sky, he does the opposite: he disobeys the old woman's instructions, but he is probably carrying out her wishes. When she tells him not to leave home or not to move the rock, she is, in effect, inviting him to do so.

This interplay of literality and intent is not unique to Koyukon stories. In legal matters, people speak of the "letter" of the law and the "spirit" of the law, the spirit being the intent of the lawmakers. Most children discover and experiment with the relationship between what their parents say and what their parents mean. In this respect, Ggaadooggaa's story is universally recognizable. The medicine power involved is not universal, however, but it is central to this story.

In Koyukon stories the protagonist commonly moves from the world of everyday life to some special place of power, and then back to the real world. Ggaadooggaa travels from his mother's house on earth to his grandmother's house in the sky. His journey to the sky world is mysterious. He first loses his way while chasing a woodpecker on earth. He then watches the woodpecker fly straight up, following it not physically but with his attention, and he becomes unaware of the world around him. When he looks back down, he is no longer in the forest but in a beautiful, grassy place.

His journey back to his mother on earth is different. Although the sky world is beautiful and the old woman treats him well, he becomes homesick. Furthermore, he cannot stay in the sky indefinitely; it is a place for him to gain medicine power by overcoming obstacles, but it is not a place for him to live once he has acquired his power. The old woman makes a very long rope out of caribou sinew that she has been storing, and she makes a bag out of caribou skin to lower him

in. The stored sinew suggests that she knew he would eventually have to leave. Even though she forbade him to move the rock, she knew that he would, and she probably intended for him to do so.

The title of the story, "The One Who Secured His Axe to the Sky," refers to his journey to the sky world. The verb in the Dinaakk'a title suggests that he makes a single chop, sinking his axe into the sky. This is a figurative reference to the series of chops he makes when he is trying to strike the woodpecker with his axe, and the image is meant to represent the entire journey.

Student Name _____

Yo T'a K'agheetlaadlee
The One Who Secured His Axe to the Sky
Multiple Choice Comprehension Questions

1. Ggaadooggaa slept all the time because
 - a. he was lazy.
 - b. he was sad because his father had died.
 - c. he was becoming a medicine man.
2. The first food he brought home for his family was
 - a. several large beavers.
 - b. a large pack full of rabbits.
 - c. a bag full of spruce grouse.
3. When his mother told him to walk around on the hillside looking for crooked things, she was referring to
 - a. crooked branches used for kindling.
 - b. porcupines.
 - c. caribou with crooked legs.
4. After the tree said "ouch," what kind of bird landed on a tree near Ggaadooggaa?
 - a. a woodpecker
 - b. an owl
 - c. a raven
5. After Ggaadooggaa arrived in the sky world, the first person he met was
 - a. his uncle.
 - b. a young girl.
 - c. an old woman.
6. The old woman killed caribou with
 - a. a bow and arrows.
 - b. her eyes.
 - c. a trap.
7. The old man tried to trick Ggaadooggaa by
 - a. offering him food.
 - b. pretending to be hurt.
 - c. asking him to get lice out of his hair.
8. Ggaadooggaa suggested that his grandmother haul some wood home because
 - a. he didn't feel like getting wood himself.
 - b. he wanted to go investigate the noises he had heard.
 - c. he hoped she would see some caribou while she was getting wood.
9. Ggaadooggaa deceived the girl's father by
 - a. putting a dummy in bed in place of himself.
 - b. hiding under the bed and waiting for the father.
 - c. cutting off the girl's hair, putting it on his own head, and trading places with her.
10. The old woman braided three bags of sinew so that
 - a. she could lower Ggaadooggaa back down to his family.
 - b. she could make snowshoes.
 - c. she could tie Ggaadooggaa up when she went out to get wood.

Answer Guide

Yo T'a K'agheetlaadlee
The One Who Secured His Axe to the Sky
Multiple Choice Comprehension Questions

1. Ggaadooggaa slept all the time because
 - a. he was lazy.
 - b. he was sad because his father had died.
 - c. *he was becoming a medicine man.*
2. The first food he brought home for his family was
 - a. several large beavers.
 - b. *a large pack full of rabbits.*
 - c. a bag full of spruce grouse.
3. When his mother told him to walk around on the hillside looking for crooked things, she was referring to
 - a. crooked branches used for kindling.
 - b. *porcupines.*
 - c. caribou with crooked legs.
4. After the tree said "ouch," what kind of bird landed on a tree near Ggaadooggaa?
 - a. *a woodpecker*
 - b. an owl
 - c. a raven
5. After Ggaadooggaa arrived in the sky world, the first person he met was
 - a. his uncle.
 - b. a young girl.
 - c. *an old woman.*
6. The old woman killed caribou with
 - a. a bow and arrows.
 - b. *her eyes.*
 - c. a trap.
7. The old man tried to trick Ggaadooggaa by
 - a. offering him food.
 - b. pretending to be hurt.
 - c. *asking him to get lice out of his hair.*
8. Ggaadooggaa suggested that his grandmother haul some wood home because
 - a. he didn't feel like getting wood himself.
 - b. *he wanted to go investigate the noises he had heard.*
 - c. he hoped she would see some caribou while she was getting wood.
9. Ggaadooggaa deceived the girl's father by
 - a. putting a dummy in bed in place of himself.
 - b. hiding under the bed and waiting for the father.
 - c. *cutting off the girl's hair, putting it on his own head, and trading places with her.*
10. The old woman braided three bags of sinew so that
 - a. *she could lower Ggaadooggaa back down to his family.*
 - b. she could make snowshoes.
 - c. she could tie Ggaadooggaa up when she went out to get wood.

Student Name _____

Yo T'a K'agheetlaadleet
The One Who Secured His Axe to the Sky
Discussion Questions

1. Do you think that Ggaadooggaa's mother understands that he is becoming a medicine person? Explain your answer.
2. After looking up at the woodpecker for a long time, Ggaadooggaa lowers his head, looks around, and says, "Hey, what has happened to me?" How would you describe what has happened to him?
3. How do Ggaadooggaa and the old woman get food?
4. Why does Ggaadooggaa call the old woman "Grandmother"?
5. Does Ggaadooggaa disobey his mother and the old woman? Explain your answer.
6. How do the man and his daughter usually kill people?
7. How does Ggaadooggaa deceive them and keep from becoming their next victim?
8. After the man makes Ggaadooggaa's legs cramp, and then makes him unable to move, how does Ggaadooggaa get home to his grandmother?
9. When Ggaadooggaa returns to his grandmother's house after his trips away from home, why does his grandmother wash him with water from the pan in the *bin't'oyah*?

Answer Guide

Yo T'a K'agheet'aadleet The One Who Secured His Axe to the Sky Discussion Questions

1. Do you think that Ggaadooggaa's mother understands that he is becoming a medicine person? Explain your answer.
She seems to understand that there is a reason he sleeps so much, and the story says "He grew up that way." This suggests that he has always slept a lot, even before his mother began asking him to help his family. She seems to know the right time to begin giving him instructions, and she always treats him lovingly, even when he makes "mistakes" by interpreting her instructions literally. When her son says, "Now I know, now I know," while he is chopping wood, she knows immediately what has happened to him, and she knows that the wood will respond to him when he cuts into it.
2. After looking up at the woodpecker for a long time, Ggaadooggaa lowers his head, looks around, and says, "Hey, what has happened to me?" How would you describe what has happened to him?
The woodpecker appears before him just as he realizes that he has become a medicine person. As Ggaadooggaa follows the woodpecker, first with his axe and then with his eyes, he is led to the spirit world, which he has visited in his sleep.
3. How do Ggaadooggaa and the old woman get food?
When Ggaadooggaa sees a herd of caribou, he tells the old woman about it. She sings the tips of her hair and then goes out to look at the caribou, killing them with her eyes. Ggaadooggaa then butchers them, saving everything, including the sinew and skin that are needed at the end of the story.
4. Why does Ggaadooggaa call the old woman "Grandmother"?
It is customary to call any woman who is old enough to be your grandmother by the name "Grandmother." It is a sign of respect.
5. Does Ggaadooggaa disobey his mother and the old woman? Explain your answer.
When Ggaadooggaa lives with his mother, he does exactly what she tells him to do, but often this is not what she really intends for him to do. In contrast, when he is living with his grandmother, he does things she has told him not to do, but he is really doing what she expects of him. See the Background Notes for a more thorough discussion of this point.
6. How do the man and his daughter usually kill people?
The girl usually sleeps in the back by the wall, having the intended victim sleep in the front. Then, in the middle of the night, her father comes and kills the person.
7. How does Ggaadooggaa deceive them and keep from becoming their next victim?
Ggaadooggaa deceives them by casting a spell on the girl so that she sleeps deeply. He then cuts off her hair, putting it on his own head, and he changes places with her. When her father comes in the middle of the night, he kills his daughter instead of Ggaadooggaa.

8. After the man makes Ggaadooggaa's legs cramp, and then makes him unable to move, how does Ggaadooggaa get home to his grandmother?
He calls to his uncles for help, and they run out and carry him back to their house. Then they tie two big dogs outside their house, and when the man comes after Ggaadooggaa, the dogs kill him. The cramp in Ggaadooggaa's legs goes away, and he runs home.
9. When Ggaadooggaa returns to his grandmother's house after his trips away from home, why does his grandmother wash him with water from the pan in the bin't'oyah?
She knows that he has just had a powerful experience, so she washes him to purify him.

Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh
*The One Who Had Been Willed to Come
for a Man's Daughters*

Background Notes for the Teacher

There are some similarities between this story and "The One Who Secured His Axe to the Sky," and comparing them is useful in gaining an understanding of both stories. Both have the same basic structure: a young man leaves his family, travels to another world in which he lives for a time (with the help of an older person), and then returns home to a grief-stricken parent or parents. In these respects, both stories are typical of the "journey" genre. The two stories differ, however, in the purpose and result of the journey. Ggaadooggaa acquires medicine power on his journey. The young man in this story acquires three wives. The father who leads the young man to his daughters has medicine power, but there is no evidence that the young man ever gains such power.

Both Ggaadooggaa and the young man in this story must prove themselves worthy of the gifts they are offered. Ggaadooggaa proves his worthiness by straddling the smoke hole and letting the old woman look into his heart, and by overcoming dangerous people in the sky world. The young man in this story tries to sleep with one of the daughters, he but is not allowed to do so until he proves himself a skilled hunter, able to support a family. He kills a caribou and is rewarded with three wives who together efficiently process fish: one carries the fish up the bank, one cuts it for drying, and one hangs it to dry.

This story is about the establishment of what will probably be a prosperous family. But it also has the element of mystery that characterizes the other stories in this unit. The father of the girls draws the young man to his daughters by appearing to him in the evening and singing, "Where am I paddling, on and on and on?" Obviously he knows the answer, but he makes the young man curious.

What distinguishes this story from the others in this section is the absence of danger. The story is more slow-moving and thoughtful. The lack of conflict contrasts, too, with the danger in the war stories in Unit 5. It also contrasts quite sharply with the danger in fairy tales of the European-American tradition and with the conflict found in most television shows and popular literature.

Student Name _____

Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh
The One Who Had Been Willed to Come for a Man's Daughters
Multiple Choice Comprehension Questions

1. The boy was playing on the beach in the
 - a. morning.
 - b. afternoon.
 - c. evening.
2. The man in the boat was
 - a. traveling silently.
 - b. singing as he paddled.
 - c. calling the boy by his name.
3. The next day the boy
 - a. told his parents what he had seen.
 - b. decided he had been dreaming when he saw the boat.
 - c. thought all day about what had happened.
4. When the boy tried to follow the man
 - a. his canoe bumped into the cutbank.
 - b. he closed his eyes and his canoe kept gliding.
 - c. he saw the man going up the cutbank.
5. He came to a place where a man was living with
 - a. his three daughters.
 - b. his wife and son.
 - c. an orphan boy.
6. Each of the daughters was named
 - a. after a different kind of tree.
 - b. after a different place on the river.
 - c. according to the job she did.
7. When the boy tried to sleep with one of the girls, he found that
 - a. she already had a husband.
 - b. her blanket was pegged to the ground.
 - c. a fierce dog slept beside her bed.
8. He broke the bones of the caribou he killed
 - a. to get out the marrow to make ice cream.
 - b. so that they would be easier to carry home.
 - c. to prove to the girls how strong he was.
9. Who suggested that they return to the boy's family?
 - a. the boy
 - b. the daughters
 - c. the father
10. Why had the boy's mother singed her hair?
 - a. She had accidentally fallen into the fire.
 - b. She thought something had happened to her son.
 - c. She was trying to get lice out of her hair.

Answer Guide

Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh
The One Who Had Been Willed to Come for a Man's Daughters
Multiple Choice Comprehension Questions

1. The boy was playing on the beach in the
 - a. morning.
 - b. afternoon.
 - c. evening.
2. The man in the boat was
 - a. traveling silently.
 - b. singing as he paddled.
 - c. calling the boy by his name.
3. The next day the boy
 - a. told his parents what he had seen.
 - b. decided he had been dreaming when he saw the boat.
 - c. thought all day about what had happened.
4. When the boy tried to follow the man
 - a. his canoe bumped into the cutbank.
 - b. he closed his eyes and his canoe kept gliding.
 - c. he saw the man going up the cutbank.
5. He came to a place where a man was living with
 - a. his three daughters.
 - b. his wife and son.
 - c. an orphan boy.
6. Each of the daughters was named
 - a. after a different kind of tree.
 - b. after a different place on the river.
 - c. according to the job she did.
7. When the boy tried to sleep with one of the girls, he found that
 - a. she already had a husband.
 - b. her blanket was pegged to the ground.
 - c. a fierce dog slept beside her bed.
8. He broke the bones of the caribou he killed
 - a. to get out the marrow to make ice cream.
 - b. so that they would be easier to carry home.
 - c. to prove to the girls how strong he was.
9. Who suggested that they return to the boy's family?
 - a. the boy
 - b. the daughters
 - c. the father
10. Why had the boy's mother singed her hair?
 - a. She had accidentally fallen into the fire.
 - b. She thought something had happened to her son.
 - c. She was trying to get lice out of her hair.

Student Name _____

Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh
The One Who Had Been Willed to Come for a Man's Daughters
Discussion Questions

1. What does the title of this story suggest about the boy's behavior?
2. Why do you think the boy closes his eyes as he is about to glide into land?
3. Compare the boy's first home at the fish camp to the place where he meets the three girls.
4. How does the boy learn the names of the three girls?
5. Why does the girl tell the boy to "go out and catch something..." before he removes the pegs from her blanket?
6. Compare the ending of this story to the endings of love stories you have heard or read.
7. Compare the boy's journey in the canoe to Ggaadooggaa's journey into the sky.

Answer Guide

Didnaa' Kkaa Oho Adits'iyineek'itaadlilidinh *The One Who Had Been Willed to Come for a Man's Daughters* Discussion Questions

1. What does the title of this story suggest about the boy's behavior?
When the boy decides to follow the man in the canoe, he isn't really acting on his own. He has been "willed to come" by the man in the canoe, who has aroused the boy's interest by singing a song.
2. Why do you think the boy closes his eyes as he is about to glide into land?
This is the central mystery of the story. What happens at that moment can't be seen or explained. When the boy closes his eyes, he is trusting something other than his own knowledge, and that trust carries him to a new, beautiful place. It is almost like a dream, but when he opens his eyes, he finds another very real world. We often say that people do things on "blind faith," and this part of the story is an example of what we mean by that.
3. Compare the boy's first home at the fish camp to the place where he meets the three girls.
There is a similarity in mood. People work hard in both places, and there seems to be general harmony and peacefulness. The main difference between the two places is that there are many people in the place he comes from, but only one family in the new place.
4. How does the boy learn the names of the three girls?
The boy hears the girls' father call each of them by a name that describes the job she does while they are putting up fish, so he learns both the names of the girls and how they work together.
5. Why does the girl tell the boy to "go out and catch something..." before he removes the pegs from her blanket?
Although the girls' father has summoned the boy as a potential husband, the boy must demonstrate that he can provide for them before he can marry the daughters.
6. Compare the ending of this story to the endings of love stories you have heard or read.
The story ends as everyone shares the riches that the boy and his wives have gathered. All are happy and there is a mood of great celebration. Many folk stories or fairy tales of various traditions end this way.
7. Compare the boy's journey in the canoe to Ggaadooggaa's journey into the sky.
In both stories, the young men's journeys are described in some detail but are still somewhat mysterious. Upon arriving in a new place, both young men look around and see a beautiful, grassy place. Each of them then meets an older person who does not seem surprised to see him.

Tilil Dinaa Yoonaan Nonodinaalyaayee *Eagle Man Who Carried People Far Away*

Background Notes for the Teacher

This story probably more closely resembles the classical fairy tale of the European-American tradition than some of the others do. We will mention some of the similarities in the following discussion, but first we should point out some differences between fairy tales and *kk'adonts'idnee*.

Kk'adonts'idnee have more diverse plot structures than fairy tales do. Vladimir Propp, in *Morphology of the Folktale* (1968), discusses the structure of fairy tales and shows that there is remarkable uniformity of plot structure. *Kk'adonts'idnee*, on the other hand, can have happy, sad, or ambiguous endings. While the heroes in fairy tales are always sympathetic, the protagonists in *kk'adonts'idnee* are complex—some are good, some are bad, most are ambiguous.

The two genres differ in social function. *Kk'adonts'idnee* played a vital part in the religious life of the traditional Koyukon community, and they still have a role in the religion of many individuals. Catherine Attla often compares *kk'adonts'idnee* to the stories of the Bible. Fairy tales, on the other hand, have no religious significance, although their ancient function has been lost. In fact, some religions frown on the telling of fairy tales.

Fairy tales may be more similar to *kk'adonts'idnee* in their psychological function. Bruno Bettelheim has suggested in *The Uses of Enchantment: The Meaning and Importance of Fairy Tales* (1976) that fairy tales are valuable tools in helping people deal with everyday life. Kenneth Burke (1973) calls fairy tales and literature in general "equipment for living." It is clear from the work of people such as Bettelheim and Burke that literature is more than entertainment; it has a practical use in our lives, providing role models, or guiding us on a more subtle level. *Kk'adonts'idnee* also can be viewed as equipment for living, although they do not provide role models per se, working rather in the same subtle way that all good literature does.

Elements that Propp found common to Russian fairy tales are the "hero" (protagonist), the "villain" (antagonist), and the "donor" (someone who helps the hero by giving him or her some talisman). In the story of Eagle Man, the man trying to find his wife corresponds to Propp's hero, Eagle Man corresponds to the villain, and the old woman who is surrounded by spruce trees corresponds to the donor. The talismans are the cane (a common talisman in the European tradition), the wolverine skin, and the caribou pants. Because this Koyukon story is so similar to European-American stories, we suspect that people accustomed to the

European-American tradition may find it easier to understand and enjoy than some of the other stories.

In the other stories in this unit, the protagonist travels to some hidden world. In this story, however, the old woman's house is hidden, but she reveals herself to the protagonist, who then makes a long journey to the village of Eagle Man. In fairy tales it is common for the hero to come upon the donor at the start of his journey.

One final note concerns Eagle Man. He is a powerful figure, able to support many wives and maintain the community. We see how dependent the people are on Eagle Man after the man has killed him. His wives are distraught, and the people of the community need someone to support them as he did. The man is offered the leadership of the community, but he turns it down and returns to his humble but happy existence. This is an ironic twist not found in fairy tales. In fairy tales, the people would be overjoyed to be freed of the tyrant, and the hero would become king, settling down in the community with his queen.

Student Name _____

Tilil Dinaa Yoonaan Nonodinaalyaayee
Eagle Man Who Carried People Far Away
Multiple Choice Comprehension Questions

1. What part of the year was it when the woman first saw Eagle Man?
 - a. winter
 - b. break-up
 - c. late summer
2. Why did Eagle Man come for the woman?
 - a. He thought she was beautiful.
 - b. He wanted the berries she had picked.
 - c. She had wished out loud to nestle her face into his top tail feathers.
3. Why couldn't the woman see where Eagle Man was taking her?
 - a. There was so much wind that she had to close her eyes.
 - b. She was under his shawl.
 - c. It was a dark night, with no moon.
4. What did the woman's husband do when he discovered that she was missing?
 - a. He searched and searched for her, crying and crying.
 - b. He married her younger sister.
 - c. He stayed in his house, mourning her loss.
5. Who appeared to the woman's husband while he was grieving?
 - a. Eagle Man
 - b. a young girl, speaking for an old woman
 - c. another man who had also lost his wife to Eagle Man
6. Why did the man return to his house?
 - a. to get offerings to give to the old woman
 - b. to pack some food for his journey
 - c. to feed his dogs
7. The old woman gave the man a cane
 - a. to use if he hurt his leg.
 - b. to point the way for him on his journey.
 - c. to use as a weapon.
8. What did the man do when he finally saw his wife?
 - a. He ran to her and grabbed her, pulling her out the door with him.
 - b. He asked someone to take her a message from him.
 - c. He didn't do anything right away.
9. What helped the man in his wrestling match with Eagle Man?
 - a. the cane
 - b. the old woman's pants
 - c. the wolverine skin
10. After the man killed Eagle Man, he
 - a. stayed and became the chief of the village.
 - b. went with his wife to live with the old woman who had helped him.
 - c. went back home with his wife.

Answer Guide

Tilil Dinaa Yoonaan Nonodinaalyaayee
Eagle Man Who Carried People Far Away
Multiple Choice Comprehension Questions

1. What part of the year was it when the woman first saw Eagle Man?
 - a. winter
 - b. break-up
 - c. *late summer*
2. Why did Eagle Man come for the woman?
 - a. He thought she was beautiful.
 - b. He wanted the berries she had picked.
 - c. *She had wished out loud to nestle her face into his top tail feathers.*
3. Why couldn't the woman see where Eagle Man was taking her?
 - a. There was so much wind that she had to close her eyes.
 - b. *She was under his shawl.*
 - c. It was a dark night, with no moon.
4. What did the woman's husband do when he discovered that she was missing?
 - a. *He searched and searched for her, crying and crying.*
 - b. He married her younger sister.
 - c. He stayed in his house, mourning her loss.
5. Who appeared to the woman's husband while he was grieving?
 - a. Eagle Man
 - b. *a young girl, speaking for an old woman*
 - c. another man who had also lost his wife to Eagle Man
6. Why did the man return to his house?
 - a. *to get offerings to give to the old woman*
 - b. to pack some food for his journey
 - c. to feed his dogs
7. The old woman gave the man a cane
 - a. to use if he hurt his leg.
 - b. *to point the way for him on his journey.*
 - c. to use as a weapon.
8. What did the man do when he finally saw his wife?
 - a. He ran to her and grabbed her, pulling her out the door with him.
 - b. He asked someone to take her a message from him.
 - c. *He didn't do anything right away.*
9. What helped the man in his wrestling match with Eagle Man?
 - a. the cane
 - b. *the old woman's pants*
 - c. the wolverine skin
10. After the man killed Eagle Man, he
 - a. stayed and became the chief of the village.
 - b. went with his wife to live with the old woman who had helped him.
 - c. *went back home with his wife.*

Student Name _____

Tilil Dinaa Yoonaan Nonodinaalyaayee
Eagle Man Who Carried People Far Away
Discussion Questions

1. Why do you think the woman is picking berries all by herself at the beginning of the story?
2. What does this story tell us about medicine people of long ago?
3. What indication is there that the old woman is helping the husband during his long journey?
4. What is the reason for the potlatch in this story?
5. Why is everyone surprised when Eagle Man is thrown to the floor again and again?
6. Why does the old woman help the husband?
7. Describe the character of Eagle Man.
8. Describe the differences between the two fights in this story. Why is the second one more dramatic than the first?
9. At the end of this story, it says "Because of the power of this story, people used to tell it to each other when they were having hard times. By telling it, we feel encouraged." How do you think this story might help a person or a community during hard times?

Answer Guide

Tillil Dinaa Yoonaan Nonodinaalyaayee *Eagle Man Who Carried People Far Away* Discussion Questions

1. Why do you think the woman is picking berries all by herself at the beginning of the story?
Eagle Man is a powerful character, and he has willed the woman to be alone. He then wills her to say that she wishes to have her face nestled into his top tail feathers, and he comes and takes her away.
2. What does this story tell us about medicine people of long ago?
This story, along with others in this collection, shows us some of the ways in which medicine people used their power to help others. It shows that medicine people sometimes used someone as a spokesperson. The story also illustrates the importance of bringing offerings when asking for help, not only as a payment, but also as an indication of sincerity.
3. What indicates that the old woman is helping the husband during his long journey?
The cane she has given him points the way for him each morning, and each evening a spruce grouse lands nearby as he prepares to spend the night. The old woman thus gives him food and guidance.
4. What is the reason for the potlatch in this story?
As soon as Eagle Man finds out that the woman's husband is in town, he plans a potlatch, one with games to challenge the newcomer's strength. He intends to get rid of this man, just as he has gotten rid of the other women's husbands.
5. Why is everyone surprised when Eagle Man is thrown to the floor again and again?
Eagle Man is big, and he has always won these contests. The man, who is smaller, doesn't look as if he could defeat Eagle Man. No one can see that he has the old woman's pants, since they are invisible.
6. Why does the old woman help the husband?
She hears him crying and takes pity on him. The gifts he gives her move her medicine spirit to help him.
7. Describe the character of Eagle Man.
Eagle Man is strong, big, and handsome. He has many wives and is a good provider. People depend on him, and he is a good leader. At the end of the story, people worry about what they will do without him.
8. Describe the differences between the two fights in this story. Why is the second one more dramatic than the first?
In the first fight the man and Eagle Man are fighting as people, while in the second they fight as an eagle and a wolverine. The growling of the wolverine adds to the intensity of the second fight. The first fight is a prolonged wrestling match in front of an audience. The second is a brief, intense encounter, with no one else present, and it ends with the death of the eagle. The man uses the old woman's pants in the first fight, and in the second he uses the wolverine skin. The wolverine is a powerful and ferocious animal, and these characteristics add to the drama.

9. At the end of this story, it says "Because of the power of this story, people used to tell it to each other when they were having hard times. By telling it, we feel encouraged." How do you think this story might help a person or a community during hard times?

Hard times can occur when something or someone you love is threatened by something that seems bigger or stronger than you. This story is comforting and inspiring because it tells how an ordinary person gets the help he needs to be reunited with the person he loves.

Unit 1

Power and Compassion

Concluding Discussion and Activities

Comparative Literature

Several stories from *Sitsiy Yugh Noholnik Ts'in'*, *As My Grandfather Told It*, the first volume of Catherine Attla's stories, complement the four stories in this unit. In particular, "Keeysoolinh," "The One Who Kicked His Grandmother's Head Along," and "The One Whose Uncle Put Him in the Water in a Log," have themes that can be discussed in conjunction with those of this unit.

Depending on the age of your students and the amount of time you can devote to this unit, you may also wish to compare these stories to stories in English literature.

For younger students, Charles Dickens's *A Christmas Carol* would provide an interesting contrast. It tells of a man who is rich and powerful but lacks compassion. At least one version of this story is available on videotape.

Younger students might also enjoy comparing these stories to Frank Baum's *The Wizard of Oz*.

The Owl's Song, by Janet Campbell Hale, is a modern novel about a boy in junior high school who leaves the Indian reservation where he has grown up, to go to school in the city. The difficulties he faces can be compared to some of the problems faced by characters in the stories in this unit.

The Woman Warrior, by Maxine Hong Kingston, contains a chapter entitled "White Tigers" in which a young girl follows a bird up into the sky in a journey similar to Ggaadooggaa's. She stays for fifteen years while she gains the spiritual power necessary for her life as a warrior. This is an ancient Chinese "talk-story," and its similarity to *kk'adonts'idnee* is remarkable.

For older students (upper high school), Louise Erdrich's *Love Medicine* is enjoyable and enlightening reading. It is a novel, but each chapter can also be read individually as a short story. The title chapter, "Love Medicine," is particularly appropriate. It is about a young Chippewa man who has "the touch," a healing power in his hands. He has been brought up by his grandparents, and the story is about his love and respect for them, and about how he learns to use his healing power.

Additional Discussion Questions

1. In each of the four stories in this section someone uses medicine power to benefit the protagonist, and each medicine person lives in some hidden world.

Describe these worlds.

Wind Man lives alone high on a mountain, Ggaadooggaa's grandmother lives in the sky world, the man and his daughters live on a hidden river, and the woman with spruce trees around her head lives in a usually invisible house.

2. Compare the characteristics of the protagonists.

One is a grown man trying to survive, one is a boy becoming a medicine person, one is a boy moving into adulthood, and one is a man trying to recover his kidnapped wife.

3. Discuss how the protagonists travel in their journeys and come upon the people who aid them.

The man in "Wind Man" climbs a high mountain; Ggaadoogga is unaware of his journey—he stares at a woodpecker and unknowingly enters the sky world; the boy finds the man and his daughters by closing his eyes at the crucial moment; and the spruce tree woman just appears to the husband.

4. When does each person who is being helped realize that he is receiving help?

The man in "Wind Man" doesn't know until spring, Ggaadoogga knows right away because he has previously dreamed of it, and both the boy and the husband know while it is happening.

5. Compare the powerful people in these stories with people you know who have some kind of power. Do you think that powerful people have a responsibility to be compassionate?

Individual answers.

6. Discuss perspectives. Although the stories in this section all contain a powerful helper, none of them is told from the perspective of the helper. (We know of no Koyukon story told from such a perspective.) Talk about how the stories might be different if they were told from another perspective.

Individual answers.

Suggestions for Supplementary Activities

As a long-term project, "Wind Man" could be made into a videotaped movie, beginning on a cold, windy, snowy day and ending in the spring.

As a class or individual project, a story could be made into an illustrated book.

For homework, have students write a story, set in modern times, about someone who sets out to achieve something and gets the help needed to do so, then returns home, changed in some way.

Make a mural depicting the journey in one of these stories. Study other kinds of art for ideas about how to depict some of the mysterious parts of the stories.

Unit 2

Raven

Bibaats'a K'inohoolit Yiłneeyee
*The Baby Who, According to His Aunt,
Resembled His Uncle*

Background Notes for the Teacher

If you ask people why they enjoy literature, some may say they like its entertainment value, and some may say they appreciate its educational value. If you ask people why they enjoy television, you may get similar responses. Often entertainment and education go together. This combination is apparent in Raven stories. Raven's exploits are funny and enjoyable, but they are *kk'adonts'idnee* and are meant to teach the values of the culture, often in subtle ways.

In the stories in this section, Raven is the protagonist. On the surface he is predictable and humorous. He seems to be a caricature of all the flaws to which humans are prone; he personifies undesirable but common human weaknesses. A closer look at him, however, reveals a complex character, neither totally good nor bad. Although his actions are rife with selfishness, he often helps people, and people depend on him. He is called "Grandfather."

Raven's typical mode of operation can be summed up with the one word: deceit. Raven is never straightforward. Often he wears some disguise to aid in his deception. In a story in *Sitsiy Yugh Noholnik Ts'in'*, Raven sets the stage for stealing back the sun and moon by assuming the identity of a rich man. We will see that Raven assumes false identities in stories in this volume too.

In this story Raven deceives the bear family to make them trust him enough to invite him into their home and feed him. He also deceives his own people. After spending the entire summer feasting on the bears and the food they had stored, he returns to his camp claiming to be sick and almost starving.

Raven displays his gluttony in this story. When the people ask for his help at the beginning of the story, he refuses their offering of clothing, demanding food instead, even though the people are not catching any fish and are in danger of starving. He helps the people by killing the bears and knocking down the bears' weir. Then he exploits the situation to get as much food for himself as he can.

Raven deceives the bears in two ways: he assumes a false identity, pretending to be the special friend of the bear man, and he uses false props. The relationship between special friends carries certain obligations. The bear must exchange gifts with Raven—in this case spears—and show him hospitality. Raven further bolsters his claim of friendship by helping the bear fix the holes in his weir, holes which Raven himself has surreptitiously made. Raven also claims to be a relative, saying that he is married to the bear's sister, who supposedly says the baby bear resembles him.

Raven uses the odor of fish as a clever false prop. He rubs his canoe with a fish to make it smell. When he comes upon the bear man, he claims to have been worn out by preparing fish downstream. Raven never directly calls attention to the fish smell, but the bear undoubtedly notices it and is deceived by it.

Raven fashions spruce pitch into spears that glisten and give off a beautiful ringing sound when they hit the ground. He entices the bears to trade their own real spears for the bogus ones that fall apart when the bears try to kill Raven with them.

Raven uses his cleverness and his medicine power to deceive the bears. He also calls on the social obligations of the special friend relationship. His persistence and insistence make the bears accede to his requests—in other words, he makes a pest of himself until the bears do what he wants them to do.

The brown bears in this story are typical of bears in *kk'adonts'idnee*. They are antisocial, ill-tempered, and big. Like Raven, they have huge appetites. They are also self-centered. When Raven returns to camp, a black bear, the younger brother of the brown bear, is angry with Raven for having killed his relatives, and he cares little that the people were in danger of starving.

One final observation we wish to make concerns the difference in plot structure between this story and European-American stories. In the Western tradition, a story slowly leads to a climax—the point of greatest intensity. This climax occurs toward the end of the story, then the intensity quickly dissipates. Athabaskan stories, however, have a different style, and although traditional Athabaskan people appreciate this style, people accustomed to the Western tradition may be perplexed by it. Often in Athabaskan stories a new problem and resolution follow the climax and resolution of the main problem.

In this story, after Raven has saved the people and returned to his fish camp, a black bear threatens Raven and Raven overcomes the threat. A subplot, then, comes after the resolution of the main plot, something that never happens in Western literature.

Student Name _____

Bibaats'a K'inohoolit Yilneeyee
The Baby Who, According to His Aunt, Resembled His Uncle
Multiple Choice Comprehension Questions

1. At what time of year does this story take place?
 - a. break-up
 - b. winter
 - c. mid summer to fall
2. What was the first thing the people collected for Raven (Grandfather)?
 - a. berries
 - b. clothing
 - c. dried fish
3. After gorging himself on the food the people gave him, Raven
 - a. fell asleep.
 - b. flew away.
 - c. left, paddling upriver in a nice canoe.
4. Why did Raven chew so much spruce pitch?
 - a. He liked the taste of it.
 - b. He needed it to patch his canoe.
 - c. He needed it to make spears.
5. What did Raven do with the dead fish he found?
 - a. He rubbed the inside of his canoe with it.
 - b. He ate it for breakfast.
 - c. He took it back to the people at the fish camp.
6. Why did Raven wish for his spears to make a ringing sound?
 - a. He wanted the bears to think the spears were made of superb wood.
 - b. People would think he had good aim.
 - c. He liked the ringing sound.
7. Why did Raven talk so much while he and the bears were eating?
 - a. He wanted to get to know the bears better.
 - b. He was trying to entertain the bears.
 - c. He was trying to distract the bears.
8. Why did Raven wish for the baby to make a mess all over him?
 - a. He thought it would make everyone laugh.
 - b. He wanted an excuse to kill the baby.
 - c. He planned to sneak away while the bears were cleaning up the mess.
9. After breaking up the fish weir, Raven
 - a. went right back downstream.
 - b. sat around eating everything in sight.
 - c. went to sleep.
10. Why was the black bear angry at Raven when Raven got back to fish camp?
 - a. He didn't like the kind of fish they'd been catching.
 - b. He thought Raven had stayed away too long and had gotten out of all the work.
 - c. Raven had killed his older brother and family.

Answer Guide

Bibaats'a K'inohoolit Yilneeyee
The Baby Who, According to His Aunt, Resembled His Uncle
Multiple Choice Comprehension Questions

1. At what time of year does this story take place?
 - a. break-up
 - b. winter
 - c. *mid summer to fall*
2. What was the first thing the people collected for Raven (Grandfather)?
 - a. berries
 - b. *clothing*
 - c. dried fish
3. After gorging himself on the food the people gave him, Raven
 - a. fell asleep.
 - b. flew away.
 - c. *left, paddling upriver in a nice canoe.*
4. Why did Raven chew so much spruce pitch?
 - a. He liked the taste of it.
 - b. He needed it to patch his canoe.
 - c. *He needed it to make spears.*
5. What did Raven do with the dead fish he found?
 - a. *He rubbed the inside of his canoe with it.*
 - b. He ate it for breakfast.
 - c. He took it back to the people at the fish camp.
6. Why did Raven wish for his spears to make a ringing sound?
 - a. *He wanted the bears to think the spears were made of superb wood.*
 - b. People would think he had good aim.
 - c. He liked the ringing sound.
7. Why did Raven talk so much while he and the bears were eating?
 - a. He wanted to get to know the bears better.
 - b. He was trying to entertain the bears.
 - c. *He was trying to distract the bears.*
8. Why did Raven wish for the baby to make a mess all over him?
 - a. He thought it would make everyone laugh.
 - b. *He wanted an excuse to kill the baby.*
 - c. He planned to sneak away while the bears were cleaning up the mess.
9. After breaking up the fish weir, Raven
 - a. went right back downstream.
 - b. *sat around eating everything in sight.*
 - c. went to sleep.
10. Why was the black bear angry at Raven when Raven got back to fish camp?
 - a. He didn't like the kind of fish they'd been catching.
 - b. He thought Raven had stayed away too long and had gotten out of all the work.
 - c. *Raven had killed his older brother and family.*

Student Name _____

Bibaats'a K'inohoolit Yilneeyee
The Baby Who, According to His Aunt, Resembled His Uncle
Discussion Questions

1. Why does Raven pick up a dead fish and rub it all over the inside of his canoe?
2. After Raven destroys the fish weir, why does he delay before paddling back downriver?
3. Who is angry when Raven returns? Why?
4. Why is it said that bears do not eat cranberries?
5. Give some examples from this story of the following aspects of Raven's character.
 - A. his trickiness
 - B. his gluttony
 - C. his medicine power

Note: His trickiness and his medicine power are often closely related.

Answer Guide

Bibaats'a K'inohoolit Yilneeyee ***The Baby Who, According to His Aunt, Resembled His Uncle*** **Discussion Questions**

1. Why does Raven pick up a dead fish and rub it all over the inside of his canoe?
He wants to make his canoe smell as if it has been full of fish that have escaped through holes in the bear's fish weir.
2. After Raven destroys the fish weir, why does he delay before paddling back downriver?
He wants to eat the bears and the food they have stored.
3. Who is angry when Raven returns? Why?
A black bear is angry because the brown bears that Raven killed were his older brother and family. As the footnote in the story explains, kinship terms are often used in referring to two animals of the same genus. The larger one is called "older brother" and the smaller one "younger brother."
4. Why is it said that bears do not eat cranberries?
When Raven hears that the black bear man is angry, he goes to the bear's house and pours smashed cranberries into his mouth. The bear realizes that Raven is more powerful than he, so he can't seek revenge for his brother's death. Cranberries represent Raven's power, so bears avoid them.
5. Give some examples from this story of the following aspects of Raven's character.
 - A. his trickiness
Raven makes fake spears and trades them for real ones. He rubs the inside of his canoe with a dead fish to make it smell as if he had caught lots of fish downriver. He breaks the weir while pretending to show where it is already broken.
 - B. his gluttony
Raven insists on being given food, rather than clothing, then he eats all of it at once. He eats much of the food the bear woman has cooked before he kills the entire family. After killing the bear people, he stays at their place all summer to eat them and all of their food.
 - C. his medicine power
The people go to Raven for help. He makes spruce pitch into spears, then makes the fake spears have a ringing sound. He wills the baby to make a mess all over him.

Note: His trickiness and his medicine power are often closely related.

Dotson' Sa Nitsoo Tł'aaghadakkon Laatłghaane *Great Raven Who Killed a Water Monster*

Background Notes for the Teacher

This story is similar in many ways to the story in which Raven kills three bears. In both stories, a group of people whose lives are threatened appeal to Raven for help. Raven helps only after receiving a generous offering of food. In this respect, this story is also similar to the story in *Sitsiy Yugh Noholnik Ts'in'* in which Raven steals back the sun and moon.

In both of the stories in this volume, Raven fashions false props out of spruce pitch that he has chewed and made pliable. In this story, he fashions a big canoe out of spruce pitch. In the story about the bears, he makes spears. In this story he makes a dish of mushrooms look like a dish of human ears; in the other he makes his canoe smell like fish. He uses the fish smell and ears in similar ways—as indirect evidence that what he says is true.

As in the bear story, here Raven exploits the special friend relationship. After Raven convinces a skeptical water monster that he, too, is a cannibal, he persuades the monster to become his special friend. He claims to be the water monster's namesake. He also compliments the water monster on being a good hunter. Raven persistently requests that they trade canoes, and after they make the trade, he insists that they have a spear-throwing contest.

Throughout the story Raven uses a combination of disguise, false props, cleverness, medicine power, appeal to social obligation, and feigned kinship or friendship. He also uses his medicine power to inhibit the thoughts of others; for example, Raven instructs a woman to tie a rope around the water monster's neck to help cure him. Raven assumes two false identities in this story: the special friend of the water monster and the water monster's mother.

You may wonder, as you read different Raven stories, whether there is only one Raven or many. The personality of Raven is more or less the same in all Raven stories, but in some stories he is killed. This question, we are afraid, will have to go unanswered. Richard Nelson says that "it is unclear, perhaps irrelevant, whether there was one Raven or many" (1983:17). Today, traditional Athabaskans believe that different animals of the same species have the same basic personality, and offending one will offend all. Perhaps Raven lives in all ravens.

In the story about the bears, Raven returns to fish camp pretending to be starving and ill. In this story, Raven at first says nothing upon his return. According to traditional Athabaskan values, it is impolite to brag or refer directly to one's own feats. Raven lets them know he has been successful by saying only that

there are many ducks on the lake. From that the people surmise that the lake is once again safe for hunting.

A similar situation is reported to have taken place when the Norwegian explorer Roald Amundsen returned to his ship after being the first human to visit the South Pole. He did not want to be impolite by saying outright that he had succeeded, and the men on his ship did not want to be impolite by directly asking him whether he had succeeded. After an embarrassed silence, one of his crew could not stand the suspense and asked in as unassuming a way as he could, "Been there?"

Student Name _____

Dotson' Sa Nitsoo T'aaghadakkon Laat'ghaane
Great Raven Who Killed a Water Monster
Multiple Choice Comprehension Questions

1. At the beginning of the story, why were the people worried?
 - a. They weren't catching any fish.
 - b. People were disappearing.
 - c. Something was tearing their fishnets.
2. What did Raven want the people to give him when they asked for his help?
 - a. food
 - b. clothing
 - c. a new canoe
3. Why did Raven gather so much spruce pitch?
 - a. He was planning to make a spear out of it.
 - b. He enjoyed chewing it.
 - c. He wanted to shape it into a canoe.
4. What was the cannibal's name?
 - a. Ear-Eater
 - b. Lake-Walker
 - c. Grandmother's Needle
5. What game did Raven suggest to the cannibal?
 - a. a spear-throwing contest
 - b. a canoe race
 - c. a wrestling match
6. What did the cannibal do when his canoe fell apart?
 - a. He swam to Raven's canoe and climbed into it.
 - b. He swam toward the upper end of the lake.
 - c. He drowned.
7. How did Raven know which house the cannibal was in?
 - a. He could hear someone's sighs of pain.
 - b. He followed the cannibal's tracks.
 - c. He saw the cannibal through the window.
8. What did Raven do when he saw the old woman?
 - a. He asked for some food.
 - b. He asked if he could borrow some clothes.
 - c. He killed her, hid her, and put on her clothes.
9. How did Raven kill the cannibal?
 - a. He stabbed him.
 - b. He drowned him.
 - c. He strangled him.
10. Why was it hard for Raven to run away?
 - a. He'd eaten too much.
 - b. The old woman's pants were too small for him.
 - c. He didn't know where he was going.

Answer Guide

Dotson' Sa Nitsoo T'raaghadakkon Laat'ghaane Great Raven Who Killed a Water Monster Multiple Choice Comprehension Questions

1. At the beginning of the story, why were the people worried?
 - a. They weren't catching any fish.
 - b. *People were disappearing.*
 - c. Something was tearing their fishnets.
2. What did Raven want the people to give him when they asked for his help?
 - a. *food*
 - b. clothing
 - c. a new canoe
3. Why did Raven gather so much spruce pitch?
 - a. He was planning to make a spear out of it.
 - b. He enjoyed chewing it.
 - c. *He wanted to shape it into a canoe.*
4. What was the cannibal's name?
 - a. Ear-Eater
 - b. Lake-Walker
 - c. *Grandmother's Needle*
5. What game did Raven suggest to the cannibal?
 - a. *a spear-throwing contest*
 - b. a canoe race
 - c. a wrestling match
6. What did the cannibal do when his canoe fell apart?
 - a. He swam to Raven's canoe and climbed into it.
 - b. *He swam toward the upper end of the lake.*
 - c. He drowned.
7. How did Raven know which house the cannibal was in?
 - a. *He could hear someone's sighs of pain.*
 - b. He followed the cannibal's tracks.
 - c. He saw the cannibal through the window.
8. What did Raven do when he saw the old woman?
 - a. He asked for some food.
 - b. He asked if he could borrow some clothes.
 - c. *He killed her, hid her, and put on her clothes.*
9. How did Raven kill the cannibal?
 - a. He stabbed him.
 - b. He drowned him.
 - c. *He strangled him.*
10. Why was it hard for Raven to run away?
 - a. He'd eaten too much.
 - b. *The old woman's pants were too small for him.*
 - c. He didn't know where he was going.

Student Name _____

Dotson' Sa Nitsoo T'aaghadakkon Laatghaanee
Great Raven Who Killed a Water Monster
Discussion Questions

1. What causes the people to ask for Raven's help?
2. Which other story in this collection has elements similar to those in this story? Explain your answer.
3. Why does Raven carry in his canoe what appears to be a dish of human ears?
4. Why doesn't the cannibal swallow Raven, as he swallowed the others who had gone hunting on that lake?
5. When Raven says to the cannibal, "our ancestors used to play games when they became special friends," what does he really have in mind?
6. After the cannibal dives into the water, with Raven's spear in his back, how does Raven find him again?
7. Does the part of the story in which Raven pretends to be the Grandmother remind you of any other story? Explain your answer.

Answer Guide

Dotson' Sa Nitsoo T'aaghadakkon Laatlghaane Great Raven Who Killed a Water Monster Discussion Questions

1. What causes the people to ask for Raven's help?
A young man who goes hunting in a canoe does not return. When others go out to look for him, they also mysteriously disappear. The people want Raven to find out what happened to them.
2. Which other story in this collection has elements similar to those in this story? Explain your answer.
In "The Baby Who, According to His Aunt, Resembled His Uncle" the people call Raven "Grandfather." They make Raven a similar offering of clothing, and Raven similarly asks for food instead. In both stories Raven chews spruce pitch, makes something out of it, and trades it for the real thing.
3. Why does Raven carry in his canoe what appears to be a dish of human ears?
Raven knows that the man is a cannibal. He carries the "ears" to convince the cannibal that they are just alike and to win the cannibal's trust.
4. Why doesn't the cannibal swallow Raven, as he swallowed the others who had gone hunting on that lake?
He intends to, but Raven has stronger medicine power than the cannibal.
5. When Raven says to the cannibal, "our ancestors used to play games when they became special friends," what does he really have in mind?
He wants to engage the cannibal in a spear-throwing contest so that he can throw his spear into the cannibal's back.
6. After the cannibal dives into the water, with Raven's spear in his back, how does Raven find him again?
Raven, in his canoe, follows the cannibal's waves to the upper end of the lake. He finds a well-worn path that goes up the bank and into the woods, and he follows it until he comes to two houses. He stops to listen, and he hears sighs of pain coming from one of the houses. He realizes that the sighs must be coming from the cannibal, so he goes into the other house.
7. Does the part of the story in which Raven pretends to be the grandmother remind you of any other story? Explain your answer.
This story is remarkably similar to "Little Red Riding Hood," although in that story the wolf eats the grandmother. In this story, after killing the grandmother, Raven just hides her before putting on her clothes and impersonating her. It is worth noting, too, that while in some modern versions of "Little Red Riding Hood" a heroic hunter comes to the rescue and cuts the wolf open to save the grandmother, in the original version, once eaten, she was gone for good.

Dotson' Sa Taa'leebaay Laat'ghaanh *Great Raven Killed a Whale*

Background Notes for the Teacher

This story shows how Raven's gluttony can get the better of him. Raven takes Whale out hunting, planning to kill and eat him. Because of Raven's medicine power, no one opposes him, even though everyone knows what he is up to. He does kill and eat Whale, but then he remembers that a hunter is supposed to bring home something special, so he is forced to cut out part of his own intestines.

When he returns to the village, Raven offers his intestines to a girl and her mother as a wedding gift. The mother notices that the gift smells like human waste. Raven offers the feeble excuse that the intestines, which he claims have come from a caribou, have soured. The girl and her mother are forced to accept Raven's gift, and although the girl had been fussy about potential marriage partners, she marries Raven out of fear.

Raven uses most of his usual means of deception in this story. Although he does not disguise himself, he does use false props to support his claims. He brings Whale some feathers as meager evidence that a particular lake is a good hunting place. He even engages in self-mutilation to support his claims, cutting off one of his toes to persuade Whale to do the same. In two previous stories, he tricked people by calling on the obligations of a special friendship. In this story, he appeals to tradition to make Whale give Raven his toe. Whale probably feels that he must respect tradition, although he is undoubtedly suspicious of Raven. Raven makes a similar appeal to tradition in a story in *Sitsiy Yugh Noholnik Ts'in'* to get people to seesaw on a dangerous cliff.

Whale is a sympathetic character, big and likable, in contrast to the bears who were big and ill-tempered. Whale is polite and respectful and cannot bring himself to eat Raven's toe. As Catherine Attla says, "How could Whale eat his friend's foot while he was sitting right there?" We, as the audience, are upset with Raven for killing Whale, and we can understand Mink's anger.

Raven suffers the repercussions of his actions. Because he cut out part of his intestines, they are now short and straight, and he cannot hold all of the fish roe broth that he consumes. The results are disastrous for Raven, and Mink ultimately kills him. In the two stories in this collection and the two in *Sitsiy Yugh Noholnik Ts'in'* in which Raven is killed, his actions are prompted completely by self-interest. Mink kills Raven for having killed and eaten Whale, the *geet* man kills Raven for having abducted a young girl, a young man kills Raven for having put him in a log, and Mink kills Raven for having killed people to eat their food (although in

this story Mink later brings Raven back to life). In stories in which Raven helps people, even though he may also serve his own interests, he is not killed.

Raven is not at all vain about his appearance. Whenever people offer him clothing, he turns it down in favor of food. Raven's plain, black attire indicates that he is unconcerned about his appearance. Ironically, in this story he wills that the women will race to his body after his death to collect his plain feathers to decorate their hair. For spite, he wills that the young girl who did not want to be his wife won't get any of his feathers. She kills herself in grief as a result.

Many *kk'adonts'idnee* contain some element which explains why things are the way they are today. This is especially true of this story. Here we learn why ravens have only three toes and why they have short intestines. We also learn why willow grouses have some black feathers and where spruce roots come from. The end of this story also explains the origins of the shape and texture of various kinds of tree bark. In one version of this story, the birch woman peels her skin off, which is why birches today have thin strips of partially detached bark. People use these strips to kindle fires. Many things that are useful to people are useful because someone willed them to be so in *kk'adonts'idnee*.

Animals today behave as they are believed to have behaved in *kk'adonts'idnee*. Bears today are considered as ill-tempered as those in the story of "The Baby Who, According to His Aunt, Resembled His Uncle." Camp robbers are aggressive and insistent, as they are portrayed in this story. In *K'etetaalkkaanee* (forthcoming, by Catherine Attla), a camp robber keeps begging for food. Camp robbers do the same in today's world. Ravens today share Raven's ravenous appetite.

This story, like the last, continues after the main conflict has been solved. Raven's marriage, the incident with the mitten, Raven's death, and *Bik'olk'idol-tlaht*'s traveling among Raven's tree-widows all occur after Whale's death.

Student Name _____

Dotson' Sa Taaleebaay Laatlghaanh
Great Raven Killed a Whale
Multiple Choice Comprehension Questions

1. When Raven asked who wanted to go hunting with him, who volunteered first?
 - a. Duck
 - b. Whale
 - c. Camp Robber
2. Who did Raven want to go with him?
 - a. Whale
 - b. a young girl
 - c. Mink
3. When Raven cut off a piece of his foot, what did he use to heal the wound?
 - a. fish oil
 - b. spruce pitch
 - c. his saliva
4. Why did Whale cut off a piece of his own foot?
 - a. Raven convinced him it wouldn't hurt.
 - b. He was afraid of Raven's power.
 - c. His father had told him to do that if he was very hungry.
5. What excuse did Raven give for biting at Whale?
 - a. "Oh, friend, I'm trying to make you lighter."
 - b. "I'm trying to push you out of the water."
 - c. "This will make you swim faster."
6. After Whale died, what parts of him did Raven eat?
 - a. intestines and eyes
 - b. skin and feet
 - c. everything
7. Who was especially angry when Raven came back without Whale?
 - a. Whale's brother
 - b. Raven's nephew, Mink
 - c. Camp Robber
8. Where did Raven's child find his mitten?
 - a. in the cooking pot
 - b. underneath Raven
 - c. in the top of a spruce tree
9. How did Raven's child float down the river?
 - a. He floated on his back.
 - b. He borrowed a canoe.
 - c. He jumped into a birchbark basket.
10. What is cottonwood bark used for?
 - a. making dye for caribou skins
 - b. making fishnet floats
 - c. making baskets

Answer Guide

Dotson' Sa Taaleebaay Laatlghaanh *Great Raven Killed a Whale* Multiple Choice Comprehension Questions

1. When Raven asked who wanted to go hunting with him, who volunteered first?
 - a. Duck
 - b. Whale
 - c. *Camp Robber*
2. Who did Raven want to go with him?
 - a. *Whale*
 - b. a young girl
 - c. Mink
3. When Raven cut off a piece of his foot, what did he use to heal the wound?
 - a. fish oil
 - b. spruce pitch
 - c. *his saliva*
4. Why did Whale cut off a piece of his own foot?
 - a. Raven convinced him it wouldn't hurt.
 - b. *He was afraid of Raven's power.*
 - c. His father had told him to do that if he was very hungry.
5. What excuse did Raven give for biting at Whale?
 - a. *"Oh, friend, I'm trying to make you lighter."*
 - b. "I'm trying to push you out of the water."
 - c. "This will make you swim faster."
6. After Whale died, what parts of him did Raven eat?
 - a. intestines and eyes
 - b. skin and feet
 - c. *everything*
7. Who was especially angry when Raven came back without Whale?
 - a. Whale's brother
 - b. *Raven's nephew, Mink*
 - c. Camp Robber
8. Where did Raven's child find his mitten?
 - a. in the cooking pot
 - b. *underneath Raven*
 - c. in the top of a spruce tree
9. How did Raven's child float down the river?
 - a. He floated on his back.
 - b. He borrowed a canoe.
 - c. *He jumped into a birchbark basket.*
10. What is cottonwood bark used for?
 - a. making dye for caribou skins
 - b. *making fishnet floats*
 - c. making baskets



Student Name _____

Dotson' Sa Taaleebaay Laatighaanh
Great Raven Killed a Whale
Discussion Questions

1. Raven's plan to trap Whale in the lake is elaborate. Describe the details of his trick.
2. What does this story tell us about spruce roots?
3. Why does Raven pull out part of his own intestines?
4. Why does Raven sing "My cousin, my cousin, why didn't I come home with him in the canoe?" as he comes paddling home? Does his song have the effect he hopes it to have?
5. Tell how each of the three trees reacts to the news of Raven's death. Why do they behave in this way?

Answer Guide

Dotson' Sa Taaleebaay Laatlghaanh Great Raven Killed a Whale Discussion Questions

1. Raven's plan to trap Whale in the lake is elaborate. Describe the details of his trick.
First, he has to refuse Camp Robber's request to go with him on the hunting trip. Then he chooses the camping place near the lake and goes off to find some feathers so he can make Whale think there are molting ducks on the lake. He wishes for floating peat moss to appear on the water so that he can walk on it, knowing that Whale will sink when he tries. Then, when Whale does start to sink, Raven takes his time in going out to "help" him.
2. What does this story tell us about spruce roots?
After Raven pulls out Whale's intestines, he strings them under some young spruce trees, saying, "Be useful from now on." The intestines turn into spruce roots that are strong and can be used in sewing. In Make Prayers to the Raven (p. 50,) Richard Nelson mentions this part of the story.
3. Why does Raven pull out part of his own intestines?
He remembers that a good hunter is supposed to bring home something special for his family, but he has already eaten everything, so he pulls out part of his own intestines, mixes them with bits of his rabbit-skin blanket, and changes them into the fatty intestines of a large game animal.
4. Why does Raven sing "My cousin, my cousin, why didn't I come home with him in the canoe?" as he comes paddling home? Does his song have the effect he hopes it to have?
Raven is trying to make people think that Whale left him to return home earlier. But the people see through him and realize what has happened.
5. Tell how each of the three trees reacts to the news of Raven's death. Why do they behave in this way?
The trees are Raven's widows. The spruce tree pinches herself until her surface is all scaly, making her bark a good surface to cut fish on. The alder scratches herself and pinches herself until she bleeds. Then she says to the blood, "May you be useful from now on," making her bark good for drying material. The cottonwood grabs a knife and makes deep cuts into her thighs until her flesh falls apart. Then she says to her flesh, "May you be useful from now on," making her bark good for fishnet floats. Richard Nelson discusses this part of the story on pages 51-52 in Make Prayers to the Raven.

Dotson' Sa Dinaakk'olonh Seeltoneeghaanee *Great Raven Who Abducted a Young Girl*

Background Notes for the Teacher

In this story, as in all Raven stories, Raven attains his goals by deceit: he dresses up as a girl in puberty. He makes no verbal claims about his identity, but he cleverly arranges things so that people assume he is what he appears to be. As he has hoped, the people take him to another girl who is in puberty seclusion.

Raven is clever, but it is not his cleverness alone which allows him to succeed in his deceptions. Often his attempts at cleverness are so transparent that everyone can see through them; he succeeds primarily because of his medicine power, which he uses to influence people's thoughts, making them easy to deceive. Sometimes Catherine Attla points this out, but it is assumed that there is an element of this influence in all of his deceptions. His medicine power also helps him in that, because they are afraid of his power, people do not challenge him. Thus he succeeds in attaining his goals if not in maintaining his deceptions.

By far, the bulk of Raven's actions are motivated by gluttony, but occasionally he will show a lecherous side, and it is this side that we see in this story. It is also revealed in "Willow Grouse" in *Sitsiy Yugh Noholnik Ts'in'*.

The theme of abduction is relatively common in *kk'adonts'idnee*. Eagle Man abducts a woman in "Eagle Man Who Carried People Far Away." In this story, a young girl is carried off, unwillingly, by Raven, and later, willingly, by the *geet* man. *Sitsiy Yugh Noholnik Ts'in'* also contains several stories involving an abduction. Usually the abductor is an unsavory character, and this is certainly the case in this story. The girl is not at all happy with Raven. The *geet* man who rescues her is more desirable. There is a parallel between this story and "The Ones Who Killed the Cannibal" in *Sitsiy Yugh Noholnik Ts'in'*. In that story, a woman is abducted by a seagull man and "rescued" by a handsome eagle man.

Raven is not always successful in his machinations, and in this story his power is overcome by that of the *geet* man. First, Raven is caught in his own game and is deceived by a talking birch fungus which the *geet* man tells the girl to put in the fire. Next, the *geet* man reveals his house to Raven after Raven has cried for and searched for his lost "bride." Raven cleverly sneaks into the *geet* man's hall by tossing himself in with a stick. The *geet* man is not fooled, however. He insults Raven by offering him food, acknowledging Raven's presence, but indicating that Raven's presence is no threat. Finally, he causes Raven's downfall by making him fall into a hidden pit.

This story contains some elements found in Units 1 and 3. The *geet* man shows

compassion for Raven by revealing his house to him and by eventually putting Raven out of his misery. He also takes pity on the girl when she is with Raven and he rescues her. Raven's crying and searching for the girl is very similar to that of the man in "Eagle Man Who Carried People Far Away." But Raven has a treacherous side, and each time he sharpens his knife before he goes out searching for the girl, his actions are like those in the stories of jealousy in Unit 3.

Student Name _____

Dotson' Sa Dinaakk'olonh Seeltoneeghaanee
Great Raven Who Abducted a Young Girl
Multiple Choice Comprehension Questions

1. When Raven came into the village, he disguised himself as
 - a. a young girl.
 - b. a marten.
 - c. an old man.
2. The people took Raven to the
 - a. community hall.
 - b. home of a family, who took him in.
 - c. place where a young girl was being kept in puberty seclusion.
3. The girl's parents didn't notice she was missing right away because
 - a. her sister lied and said she'd seen her.
 - b. the place in which she was staying was at the edge of the village.
 - c. Raven left a dummy of the girl behind in the house.
4. What time of year was it when the handsome man came in his canoe?
 - a. winter
 - b. break-up
 - c. spring
5. The young man suggested that the girl put _____ in the fire to fool Raven.
 - a. spruce needles
 - b. willow branches
 - c. birch fungus
6. While Raven was looking for the girl, he kept
 - a. sharpening his knife.
 - b. preening his feathers.
 - c. cutting firewood.
7. Raven threw _____ into the entryway of the community hall.
 - a. the girl's shoe
 - b. a stick
 - c. birch fungus
8. Who noticed that Raven was in the community hall?
 - a. the girl
 - b. the girl's parents
 - c. the girl's husband
9. When the people began to leave, Raven
 - a. grabbed the girl.
 - b. got in line behind the girl.
 - c. tried to wrestle with the girl's husband.
10. When Raven was pulled downward into a hole, he
 - a. flew off into the night.
 - b. gave the path a name.
 - c. reached up and tripped the people who were walking behind him.

Answer Guide

Dotson' Sa Dinaakk'olonh Seeltoneeghaanee
Great Raven Who Abducted a Young Girl
Multiple Choice Comprehension Questions

1. When Raven came into the village, he disguised himself as
 - a. a young girl.
 - b. a marten.
 - c. an old man.
2. The people took Raven to the
 - a. community hall.
 - b. home of a family, who took him in.
 - c. place where a young girl was being kept in puberty seclusion.
3. The girl's parents didn't notice she was missing right away because
 - a. her sister lied and said she'd seen her.
 - b. the place in which she was staying was at the edge of the village.
 - c. Raven left a dummy of the girl behind in the house.
4. What time of year was it when the handsome man came in his canoe?
 - a. winter
 - b. break-up
 - c. spring
5. The young man suggested that the girl put _____ in the fire to fool Raven.
 - a. spruce needles
 - b. willow branches
 - c. birch fungus
6. While Raven was looking for the girl, he kept
 - a. sharpening his knife.
 - b. preening his feathers.
 - c. cutting firewood.
7. Raven threw _____ into the entryway of the community hall.
 - a. the girl's shoe
 - b. a stick
 - c. birch fungus
8. Who noticed that Raven was in the community hall?
 - a. the girl
 - b. the girl's parents
 - c. the girl's husband
9. When the people began to leave, Raven
 - a. grabbed the girl.
 - b. got in line behind the girl.
 - c. tried to wrestle with the girl's husband.
10. When Raven was pulled downward into a hole, he
 - a. flew off into the night.
 - b. gave the path a name.
 - c. reached up and tripped the people who were walking behind him.

Student Name _____

Dotson' Sa Dinaakk'olonh Seełtoneeghaanee
Great Raven Who Abducted a Young Girl
Discussion Questions

1. Compare the way Raven abducts the girl in this story to the way Eagle Man takes the woman in "Eagle Man Who Carried People Far Away."
2. Why does Raven always check up on the girl when he is out hunting?
3. Why doesn't the girl run away from Raven before the man comes in his canoe?
4. Do you think the girl's fears are justified?
5. Why is Raven afraid when he sees the house?
6. Describe the character of the man who rescues the girl from Raven.

Answer Guide

Dotson' Sa Dinaakk'olonh Seeltoneeghaanee Great Raven Who Abducted a Young Girl Discussion Questions

1. Compare the way Raven abducts the girl in this story to the way Eagle Man takes the woman in "Eagle Man Who Carried People Far Away."
Raven and Eagle Man both figure out a way to be alone with their intended wives. Both take the women away from a loving home (the woman from her husband, the girl from her parents). Both of them carry their new wives on their backs and take them to a place far away. But while Eagle Man flies, Raven apparently walks (a storm blew behind him, covering his tracks). Neither the girl nor the woman is happy about being abducted, but at least Eagle Man is big and handsome. Raven, in this story, is an ugly old man with a black beak, repulsive and frightening to the girl.
2. Why does Raven always check up on the girl when he is out hunting?
He knows that she doesn't like him, because she is always crying, and he is afraid that she will run away.
3. Why doesn't the girl run away from Raven before the man comes in his canoe?
She is afraid that Raven will search for her and kill her when he finds her. She tells the man this when he comes and asks her to go away with him.
4. Do you think the girl's fears are justified?
When Raven discovers that the girl is missing, he sharpens his knife before going out to look for her. This may indicate that he intends to kill her if he finds her.
5. Why is Raven afraid when he sees the house?
He has been at that place many times before, but he has never seen the house, so he knows that someone has made it appear before him. Maybe he suspects that this person could be more powerful than he is.
6. Describe the character of the man who rescues the girl from Raven.
He is strong and handsome and is respected greatly in his village. We see that he is compassionate when he takes pity on the girl and rescues her, and again when he takes pity on Raven, letting him know what happened to his wife.

Unit 2

Raven

Concluding Discussion and Activities

Comparative Literature

Have your students read the Raven stories in *Sitsiy Yugh Noholnik Ts'in'*, *As My Grandfather Told It* to gain a background for discussing Raven's character as he is portrayed in these stories. Reading the Teacher's Guide for that volume will enhance your own understanding of these Raven stories. You may wish to research Raven's (Crow's) portrayal in other literature to see if his character changes as the place of origin of the stories changes. Or you could look for common characteristics among Raven stories from different places.

In his narrative poem "The Raven" (written circa 1842-1844), Edgar Allan Poe begins with these lines:

Once upon a midnight dreary, while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore... (Poe 1952)

You may wish to read this poem and contrast Poe's characterization of the raven as "grim, ungainly, ghastly, gaunt, and ominous" to Catherine Attla's portrayal of Raven in these stories.

David Quammen, in his book *Natural Acts* (1985), includes a very funny and informative chapter on crows and ravens. Entitled "Has Success Spoiled the Crow? The Puzzling Case File on the World's Smartest Bird," this short essay is well worth reading. Students may wish to consult other scientific sources for information about this interesting bird.

In the Southwest, Coyote often plays a role similar to that played by Raven in these stories. Br'er Fox, in the Uncle Remus stories (Harris 1880) is perhaps a similar character. You might want to have your students study the animal characters in these stories, then study the behavior of animals in nature to see if the real animals have anything in common with the characters.

Additional Discussion Questions

1. In two of these stories, Raven, as Grandfather, helps people. How does Raven differ from the people who give help in the "Power and Compassion" stories in Unit 1?

Raven uses deceit to trick people and solve problems. The characters in the stories in Unit 1 are mysterious but not deceptive. Raven is accessible to the people while the

helpers in Unit 1 are hidden in some way. Raven's motivation for helping is also different. It is based at least as much on his desire for food as it is on compassion. The Grandmother in the Eagle Man story asks for food, but she does so as a test of the man's sincerity, not out of gluttony.

2. Compare the behavior of characters in these Raven stories to that of characters in Unit 1.

In "Great Raven Who Abducted a Young Girl," the geet man's behavior could be compared to that of the people who help in the Unit 1 stories. He takes pity on the girl and rescues her from Raven, and then he takes pity on Raven and makes the house appear to him so that Raven can find out what happened to his wife.

3. Discuss the disguises and identities Raven assumes in these stories.

Various answers.

Suggestions for Supplementary Activities

Put on an impromptu play with a group of students acting out a difficult situation in which they must ask Raven for help. Have one student play the part of Raven. Ask students to imagine how Raven might solve the problem.

Gather these and other Raven stories into a collection and have students illustrate them.

Find out if there are local versions of these stories, and compare them to the ones in this volume and in *Sitsiy Yugh Noholnik Ts'in'*.

Unit 3

Love and Jealousy

Dikiltlaal Da'ot Atldleeyee *The Woodpecker Who Starved His Wife*

Background Notes for the Teacher

This story is similar in a number of ways to the next story, "The Taahsol Woman," but in this one the theme of the mutual dependence of a married couple is more explicit. When the wife accepts a token of affection from another man, she is, in a way, rejecting her husband. Her husband evidently feels that if she rejects him as a lover, she should also reject him as a provider. It is for this reason that, when he is starving her, he tells her to take a bite of the comb she has been given by her lover. He says, in effect, "Where is this man now? He has given you a comb, but he can't support you."

Mutual dependence is further symbolized in the ironic way that the husband insists they take turns tying each other to a tree and feeding each other. He feeds his wife this way only after she has led him to a bear's den. He presents this as an act of love and kindness, but it clearly symbolizes the woman's plight. The man makes the figurative literal: she is helpless and at his mercy, her hands literally tied.

The torturous effects of jealousy are symbolized by starvation. The husband gives his wife only enough food to keep her alive, and then he stops feeding her altogether, apparently intending to let her die. Then, when he sees her trying to take food from his sled, he intends to kill her suddenly but spares her because her brothers have come.

The woman speaks indirectly when her dog leads her to a bear's den. She knows that her husband would be interested in the den and might even feed her, but she does not tell him about it right away. When she finally tells him, she does not blurt out "I found a bear's den!" Instead she says that the dog kept leading her off the trail, and her husband realizes exactly what she is talking about. She also speaks indirectly after dreaming about her brothers. Although she probably realizes that the dream means that her brothers are coming to rescue her, she does not say to her husband, "You'd better be nicer to me because my brothers are coming," but she instead mentions offhandedly that she dreamed about her brothers. Her husband knows what she means and dismisses the notion.

As in many other Athabaskan stories, this story has a subplot, the incident with the flicker, introduced after the main conflict has been resolved. The poor woman's problems do not end with the death of her husband. Her husband's older brother takes her as his wife, and her dog as his dog. This subplot is similar to the one in "The Baby Who, According to His Aunt, Resembled His Uncle." In

both stories someone is angry, wanting revenge for his brother's death. In the Raven story, Raven stops the black bear from doing any harm, but in this story the angry flicker is able to avenge his brother's death.

The flicker is angry and obsessed, killing not only the woman and her dog, but also the entire village. This overreaction parallels the overreaction of the *taahsol* woman when she drives away not only her husband, but also everyone else in the village. Perhaps these two events symbolize how problems within a single family can affect an entire community.

This story contains two examples of rhetoric. First, the flicker says incredulously that his younger brother could not have starved because he used to be able to survive for two nights by eating only one spruce grouse gizzard. This is an example of hyperbole, or overstatement. Even if literally true, such direct speech does not adhere to traditional Athabaskan values—it sounds like bragging. The second example of rhetoric is the dog's use of metaphor when he says his master was "thrown into the darkness like a bone." This metaphor is very descriptive and we see immediately what it means, but it is not a metaphor which a human would use—it reflects the point of view of a dog. Compare this to the meager mourning song that the porcupine makes for the bear she has killed in "Tobaan Atsah" in *Sitsiy Yugh Noholnik Ts'in'*. She does the best she can, given a porcupine's perspective of the world.

Student Name _____

Dikiltlaal Da'ot Atldleeyee
The Woodpecker Who Starved His Wife
Multiple Choice Comprehension Questions

1. What memento caused the trouble in this story?
 - a. a beaded hairpiece
 - b. a wooden spoon
 - c. a wooden comb
2. When the woman's husband discovered the memento, he
 - a. threw it into the fire.
 - b. became jealous and stopped feeding his wife.
 - c. killed the man who had given it to his wife.
3. Who befriended the woman while they were traveling?
 - a. her sister
 - b. a dog
 - c. a stranger
4. When the woman was hungry, her husband told her to eat
 - a. a piece of her wooden comb.
 - b. dog food.
 - c. a spruce grouse gizzard.
5. Who first discovered the bear's den?
 - a. the husband
 - b. the wife
 - c. the dog, Seey'a
6. How did the woman know that her brothers were coming?
 - a. She dreamed about it.
 - b. She saw their tracks.
 - c. She had planned it with them before she left.
7. When the husband saw his wife near the sled, he
 - a. decided to let her have some food.
 - b. ran up the bank with his ice chisel, threatening her.
 - c. ran away because he knew her brothers had come.
8. How did the woman's brothers kill her husband?
 - a. They knocked him into a pot of boiling food.
 - b. They stabbed him.
 - c. They starved him.
9. Who was the woodpecker's older brother?
 - a. the flicker
 - b. the ptarmigan
 - c. the cardinal
10. "My dad was thrown into the darkness like a bone," meant that Seey'a's master had been
 - a. thrown into a bear's den.
 - b. murdered.
 - c. thrown into the water.

Answer Guide

Dikiltlaal Da'ot Atldleeyee
The Woodpecker Who Starved His Wife
Multiple Choice Comprehension Questions

1. What memento caused the trouble in this story?
 - a. a beaded hairpiece
 - b. a wooden spoon
 - c. a wooden comb
2. When the woman's husband discovered the memento, he
 - a. threw it into the fire.
 - b. became jealous and stopped feeding his wife.
 - c. killed the man who had given it to his wife.
3. Who befriended the woman while they were traveling?
 - a. her sister
 - b. a dog
 - c. a stranger
4. When the woman was hungry, her told her to eat
 - a. a piece of her wooden comb.
 - b. dog food.
 - c. a spruce grouse gizzard.
5. Who first discovered the bear's den?
 - a. the husband
 - b. the wife
 - c. the dog, Seey'a
6. How did the woman know that her brothers were coming?
 - a. She dreamed about it.
 - b. She saw their tracks.
 - c. She had planned it with them before she left.
7. When the husband saw his wife near the sled, he
 - a. decided to let her have some food.
 - b. ran up the bank with his ice chisel, threatening her.
 - c. ran away because he knew her brothers had come.
8. How did the woman's brothers kill her husband?
 - a. They knocked him into a pot of boiling food.
 - b. They stabbed him.
 - c. They starved him.
9. Who was the woodpecker's older brother?
 - a. the flicker
 - b. the ptarmigan
 - c. the cardinal
10. "My dad was thrown into the darkness like a bone," meant that Seey'a's master had been
 - a. thrown into a bear's den.
 - b. murdered.
 - c. thrown into the water.

Student Name _____

Dikil'taal Da'ot At'dleeyee
The Woodpecker Who Starved His Wife
Discussion Questions

1. How does the dog, Seey'a, help the woman?
2. Why does the woman say, "Hey! Is that the same one that kept dragging me off the trail today that is nodding its head with sleep?"
3. Why does the husband suggest that they bind each other's back to a tree and feed each other?
4. Why does the man feed his wife food from the sled while he eats the fresh bear meat?
5. The woman dreams that her brothers are coming. How does her husband react when she tells him? Have you ever had such a dream? Describe it, if you wish.
6. In what ways is the man in this story like a woodpecker?
7. Why doesn't the flicker believe that his younger brother starved to death?
8. How does he find out the truth?

Answer Guide

Dikiltlaal Da'ot Attdleeyee The Woodpecker Who Starved His Wife Discussion Questions

1. How does the dog, Seey'a, help the woman?
First, it shares its food with her. Then, when the man stops feeding Seey'a enough, Seey'a finds a bear's den and shows only the woman where it is so that her husband has to feed her to learn its location.
2. Why does the woman say, "Hey! Is that the same one that kept dragging me off the trail today that is nodding its head with sleep?"
This is her way of letting her husband know that Seey'a led her to a bear's den. Because she is a young woman, it would not be right for her to mention the word "bear."
3. Why does the husband suggest that they bind each other's back to a tree and feed each other?
He wants to put on a show of their supposed mutual support and dependence. While in good marriages each partner takes care of the other, in this marriage the husband takes advantage of his wife's dependence but does not support her.
4. Why does the man feed his wife food from the sled while he eats the fresh bear meat?
Because of the strong taboo concerning young women and bears, this woman would not eat bear meat. However, since she led him to the den, her husband feels that he must feed her, so he gives her food from the sled.
5. The woman dreams that her brothers are coming. How does her husband react when she tells him? Have you ever had such a dream? Describe it, if you wish.
Her husband mocks her, as if he believes the dream has no significance. Individual answers. This could be a meaningful and interesting discussion, but it should be treated with care.
6. In what ways is the man in this story like a woodpecker?
When he is chopping into the beaver houses, he keeps looking up to check on his wife, as a woodpecker looks up from its pecking. When he carries his ice chisel, he looks something like a woodpecker with a sharp, pointed beak. After swallowing boiling broth, he has grease on his head that resembles the yellow patch on a woodpecker's head.
7. Why doesn't the flicker believe that his younger brother starved to death?
The flicker says that his brother "used to stay out all night on just one spruce grouse gizzard," indicating that he knows his brother can live on very little food, and thus would not likely starve.
8. How does he find out the truth?
The flicker marries his sister-in-law and takes in the dog, Seey'a. While hunting, he refuses to let the dog sleep. He finally wears it down and it admits that its former master was murdered.

Taahsol Sołt'aanh *The Taahsol Woman*

Background Notes for the Teacher

According to a Russian proverb, "Love and jealousy are sisters." The relationship between the two has been observed in many different places by many different people. The Song of Solomon says that "...love is strong as death, jealousy is cruel as the grave" (8:6). The spouses who act so cruelly in this story and the previous one do so out of obsessive love. When the *taahsol* woman's husband seeks relief from his wife's cruelty by asking her, "Why don't you just kill me?" she replies, "Why would I do that? I love you."

One meaning of the word *jealousy* equates it with enviousness, as in "I'm jealous of his (her) looks." Jealousy in these stories, however, has more to do with bitterness and suspicion, with the fury felt by a betrayed spouse. The word *jealousy* comes from the Greek word *zelos*, "zeal." Zeal can become obsession. Such obsessive jealousy is destructive, and in these stories, it is a slow and torturous destruction—much like starvation. It is no accident that near starvation is the result of the jealous spouses' cruelty.

Catherine Attla says that the *taahsol* woman was "the worst kind of jealous person in the world, someone jealous of a spouse." La Rochefoucauld says, "Jealousy is the greatest of all evils, and the least pitied by those who cause it." Interestingly, the ones who suffer the wrath of a jealous spouse in these stories are, in fact, guilty of infidelity. The woman in "The Woodpecker Who Starved His Wife" received a comb from a lover, and the husband in this story has been seeing a younger woman and lying about it to his wife. His wife is cruel to him before she discovers his infidelity, but his unfaithfulness provokes her worst anger.

While the cruel side of love is personified by the *taahsol* woman, the good side is personified by the man's son. After the *taahsol* woman has driven away her husband and all the villagers, she misses her husband and wants him back. Instead of searching for him herself, she sends their son to try to bring him back, and it is the son to whom the man finally returns, having seen his snowshoe tracks on the hillside. It is a happy but tragic reunion when the boy rushes to the door to find his emaciated father.

In summary, this is a story of irony. The *taahsol* woman loves her husband and yet is cruel to him—she literally loves him to death. It is ironic that the man has been unfaithful. It is also ironic that the *taahsol* woman forces her husband to bring his young sweetheart home and then almost kills them both. When the villagers

return to the *taahsol* woman and their village, they are on the brink of starvation, having abandoned their stored food when they fled. Catherine notes the irony when she says, "They were all saved by their own food."

Student Name _____

Taahsol Soł'taanh
The Taahsol Woman

Multiple Choice Comprehension Questions

1. When does this story begin?
 - a. late summer
 - b. winter
 - c. break-up
2. Why was the woman so suspicious of her husband?
 - a. He brought home few fish.
 - b. Someone told her he had another wife.
 - c. He was always the last to return from fishing.
3. What did the woman learn when she followed her husband?
 - a. He was laughing with a young girl.
 - b. He was eating all the fish he caught instead of bringing them home.
 - c. He was just drifting in his canoe all alone.
4. What did she tell her husband when he got home?
 - a. that she intended to kill him
 - b. to bring the young girl home to help her
 - c. that he had to choose between her and the young girl
5. What did the husband do when his wife dropped a rock on him and the young girl?
 - a. He threw the rock at his wife.
 - b. He left in quiet anger.
 - c. He told the young girl to leave.
6. Who did the woman live with after she chased everyone else away?
 - a. her mother
 - b. her son, Dodok'idildeeh
 - c. no one
7. What did the woman do when her husband first came home?
 - a. She apologized to him.
 - b. She embraced him.
 - c. She grabbed him by the head and pulled him around.
8. Why didn't the other people come back when the woman's husband returned?
 - a. They were too frightened.
 - b. They were too weak from lack of food.
 - c. They had made new homes for themselves.
9. What did the woman do after her husband regained a little strength?
 - a. She cooked for him so he would become stronger.
 - b. She was kind and generous to him.
 - c. She pulled him around by his head until she killed him.
10. What bird did the man become?
 - a. a ptarmigan
 - b. a cardinal
 - c. a belted kingfisher

Answer Guide

Taahsol Sol't'aanh
The Taahsol Woman

Multiple Choice Comprehension Questions

1. When does this story begin?
 - a. *late summer*
 - b. *winter*
 - c. *break-up*
2. Why was the woman so suspicious of her husband?
 - a. *He brought home few fish.*
 - b. *Someone told her he had another wife.*
 - c. *He was always the last to return from fishing.*
3. What did the woman learn when she followed her husband?
 - a. *He was laughing with a young girl.*
 - b. *He was eating all the fish he caught instead of bringing them home.*
 - c. *He was just drifting in his canoe all alone.*
4. What did she tell her husband when he got home?
 - a. *that she intended to kill him*
 - b. *to bring the young girl home to help her*
 - c. *that he had to choose between her and the young girl*
5. What did the husband do when his wife dropped a rock on him and the young girl?
 - a. *He threw the rock at his wife.*
 - b. *He left in quiet anger.*
 - c. *He told the young girl to leave.*
6. Who did the woman live with after she chased everyone else away?
 - a. *her mother*
 - b. *her son, Dodok'idildeeh*
 - c. *no one*
7. What did the woman do when her husband first came home?
 - a. *She apologized to him.*
 - b. *She embraced him.*
 - c. *She grabbed him by the head and pulled him around.*
8. Why didn't the other people come back when the woman's husband returned?
 - a. *They were too frightened.*
 - b. *They were too weak from lack of food.*
 - c. *They had made new homes for themselves.*
9. What did the woman do after her husband regained a little strength?
 - a. *She cooked for him so he would become stronger.*
 - b. *She was kind and generous to him.*
 - c. *She pulled him around by his head until she killed him.*
10. What bird did the man become?
 - a. *a ptarmigan*
 - b. *a cardinal*
 - c. *a belted kingfisher*

Student Name _____

Taahsol Solt'aanh
The Taahsol Woman
Discussion Questions

1. Describe the villagers in this story.
2. Do you think the woman has reason to be suspicious of her husband, or do you think she is just suspicious by nature, and that drives him away? Support your answer with evidence from the story.
3. After the husband brings the young girl home to his wife, how do the three of them get along?
4. Why does the woman send her son to walk around up in the hills?
5. How does the *taahsol* woman treat her husband when he comes home?
6. In what ways does the man resemble a belted kingfisher?
7. Compare the plot of this story to the plot of "The Woodpecker Who Starved His Wife." How are the stories similar? How do they differ?

Answer Guide

Taahsol Solt'aanh The Taahsol Woman Discussion Questions

1. Describe the villagers in this story.
Except for the taahsol woman, they seem to be a harmonious group. They are all gathered together, fishing successfully, and they don't seem to have any serious problems (at the beginning of the story).
2. Do you think the woman has reason to be suspicious of her husband, or do you think she is just suspicious by nature, and that drives him away? Support your answer with evidence from the story.
The story tells us that there is a well-traveled path through the woods to the girl's house, suggesting that the woman has reason to be suspicious. But the story also describes a taahsol woman as "the worst kind of jealous person in the world, someone jealous of a spouse." This suggests that she is suspicious by nature.
3. After the husband brings the young girl home to his wife, how do the three of them get along?
At first the wife seems to like having a co-wife under her. But she becomes angry when she hears her husband and the young girl laughing together in bed across the room, so she drops a rock on them, nearly killing them. The husband then leaves in quiet anger, and the wife chases away everyone else in the village, except her son.
4. Why does the woman send her son to walk around up in the hills?
It is late in the winter, and no one has come home. She hopes that her husband will see the boy's snowshoe tracks and come home.
5. How does the taahsol woman treat her husband when he comes home?
Whenever he is gone, she seems to miss him, but when he comes home, she grabs him by the head and jerks him around.
6. In what ways does the man resemble a belted kingfisher?
His hair stands up in tufts, like a kingfisher's crest, because his wife keeps pulling him around by it. When he is starving, he gets so thin that he has to wear a belt; his clothes are too loose on him. Richard Nelson gives a short description of this bird on page 111 of Make Prayers to the Raven.
7. Compare the plot of this story to the plot of "The Woodpecker Who Starved His Wife." How are the stories similar? How do they differ?
Both stories are about people who are jealous because they find evidence that their spouses are loved by someone else. In each story, the angry person threatens to starve the one who angers them. In this story, the husband never fights back or gets any help, and he is ultimately killed. In "The Woodpecker Who Starved His Wife," however, the wife gets help first from the dog, Seey'a, and then from her brothers. She gets her revenge but she, too, is ultimately killed along with the villagers.

Dikit'a Nilots'eebaay Notaadla'aanee
The One Who Recognized
Her Younger Brother's Little Finger
Background Notes for the Teacher

This story is also known as "K'it'leelt'in Kot'a Dineeghal'o'ee," "The One Who Used to Keep a Skull in Bed." Here we'd like to say a few words about the titles of *kk'adonts'idnee*. Some stories are titled with the name of the main character, as in several stories in Unit 5 and one story in Unit 4. In *Sitsiy Yugh Noholnik Ts'in'*, the story "Keeysoolinh" is named after the main character. However, more often a story title describes some event in the story. Sometimes such a title is a relative clause, as in "Great Raven Who Killed a Water Monster," and sometimes the title is a complete sentence, as in "Great Raven Killed a Whale." Sometimes the title refers to the main plot of the story, as do the two titles just mentioned, and sometimes the title refers to a particular incident within the story. For example, "The Baby Who, According to His Aunt, Resembled His Uncle" refers to a claim made by Raven in the story, but it is not the main plot of the story. When a story is titled with a relative clause or a complete sentence, it almost always refers to some action of the main character. For example, the title of story in which Raven kills the bear family is not translated literally. Its literal translation refers more directly to Raven and is something like, "The One Who Was Said by [a Baby's Aunt] to Resemble [the Baby's] Uncle."

The main title of this story, "The One Who Recognized Her Younger Brother's Little Finger," refers to an incident within the story and is not a summary of the plot. The incident to which it refers, however, is an important one. When the woman recognizes her younger brother's crippled finger on her husband's quiver, she realizes that her husband has killed her family. The title, then, refers to a turning point in the story. The other title, "The One Who Used to Keep a Skull in Bed," refers to something suggested but never really stated in the story. Nowadays people will say of a young girl who giggles a lot, "Does she have a skull in bed with her?"

This story is similar to "Lynx" in *Sitsiy Yugh Noholnik Ts'in'*. In that story a man deserts his wife for two young women. The man in this story does the same thing, but he does so thinking he has killed his wife. This man is worse than an adulterer—he is a murderer. He kills his wife's family and his own child and attempts to murder his wife. He keeps the crippled little finger of his wife's brother as a souvenir of his deed, cruelly wanting his wife to be aware of what he did.

This story differs from the other two stories in this section in that the husband does not seem to be motivated by jealousy but by some innate evilness. Athabas-

kan listeners know that the man is a fox man, and because foxes in most stories are cruel, his behavior is not out of character. His cruel acts are not drawn out and torturous; they are sudden bursts of violence.

The woman in this story, like characters in other stories, does not at first confront her husband with what she discovers about him. She is silent even though he suspects she knows. He finally overhears her song to her baby, and he confronts her. She responds by directly accusing him, provoking his violence.

The skull character is interesting. Some other Alaskan and Canadian traditions have stories about skulls, but the skulls are menacing. In Western literature, skulls and skeletons are not sympathetic characters; they symbolize death. The Koyukon tradition, however, has several stories in which a skull is a positive character. Compare this story to "The One Who Kicked His Grandmother's Head Along" in *Sitsiy Yugh Noholnik Ts'in'*. The skulls in these two stories are somewhat like the powerful helpers or donors found in the stories of Unit 1. While the helpers in those stories are older, the skull here is a contemporary of the woman, and it becomes a companion to her. She treats the skull well, making a nice carrier for it and finally burying it in good ground. The skull's role is somewhat like that of the *geet* man in "Great Raven Who Abducted a Young Girl."

The ending of this story can be considered either happy or sad. On the one hand, the woman succeeds in killing her husband and his young wives, thereby avenging the earlier murders. On the other hand, she wipes out a village in the process and she remains alone, her entire family dead and the skull man gone.

Student Name _____

Dikit'a Nilots'eebaay Notaadla'aanee
The One Who Recognized Her Younger Brother's Little Finger
Multiple Choice Comprehension Questions

1. The couple in this story had
 - a. a son and a daughter.
 - b. three sons.
 - c. a baby.
2. The wife wanted her husband to visit her parents
 - a. to take them some food.
 - b. to ask them for some food.
 - c. because she was worried about them.
3. The wife found out that her husband had murdered her family when
 - a. she had a dream about it.
 - b. she saw her younger brother's crippled finger on her husband's quiver.
 - c. she heard him talking about it in his sleep.
4. Her husband became angry when
 - a. he heard her singing a lullaby to the baby.
 - b. she ran away.
 - c. someone told him that she knew he had killed her family.
5. The wife heard something say, "Dig me out," when she was walking
 - a. by the riverbank.
 - b. in an old, deserted village.
 - c. in the place where her parents used to live.
6. The skull was a whole man only
 - a. in the summer.
 - b. during the day.
 - c. at night.
7. Someone might say, "Does she have a skull in bed with her?" if a young girl
 - a. sleeps with a small bag made of caribou skin.
 - b. giggles a lot.
 - c. doesn't want to get married.
8. When the wife and the skull passed the mountain, the wife
 - a. jumped out of the canoe and swam ashore.
 - b. lowered the skull into the water.
 - c. went ashore and buried the skull there.
9. At the end of the story, what did the wife do with the skull?
 - a. She let it sink into the river.
 - b. She buried it permanently in good ground.
 - c. She tied it high in a tree.
10. The wife learned that she had gotten revenge when
 - a. she found her husband's body.
 - b. a survivor of the flood told her that her husband had been killed.
 - c. the skull told her he had killed her husband.

Answer Guide

Dikit'a Nilots'eebaay Notaadla'ane
The One Who Recognized Her Younger Brother's Little Finger
Multiple Choice Comprehension Questions

1. The couple in this story had
 - a. a son and a daughter.
 - b. three sons.
 - c. a baby.
2. The wife wanted her husband to visit her parents
 - a. to take them some food.
 - b. to ask them for some food.
 - c. because she was worried about them.
3. The wife found out that her husband had murdered her family when
 - a. she had a dream about it.
 - b. she saw her younger brother's crippled finger on her husband's quiver.
 - c. she heard him talking about it in his sleep.
4. Her husband became angry when
 - a. he heard her singing a lullaby to the baby.
 - b. she ran away.
 - c. someone told him that she knew he had killed her family.
5. The wife heard something say, "Dig me out," when she was walking
 - a. by the riverbank.
 - b. in an old, deserted village.
 - c. in the place where her parents used to live.
6. The skull was a whole man only
 - a. in the summer.
 - b. during the day.
 - c. at night.
7. Someone might say, "Does she have a skull in bed with her?" if a young girl
 - a. sleeps with a small bag made of caribou skin.
 - b. giggles a lot.
 - c. doesn't want to get married.
8. When the wife and the skull passed the mountain, the wife
 - a. jumped out of the canoe and swam ashore.
 - b. lowered the skull into the water.
 - c. went ashore and buried the skull there.
9. At the end of the story, what did the wife do with the skull?
 - a. She let it sink into the river.
 - b. She buried it permanently in good ground.
 - c. She tied it high in a tree.
10. The wife learned that she had gotten revenge when
 - a. she found her husband's body.
 - b. a survivor of the flood told her that her husband had been killed.
 - c. the skull told her he had killed her husband.

Student Name _____

Dikit'a Nilots'eebaay Notaadla'aanee
The One Who Recognized Her Younger Brother's Little Finger
Discussion Questions

1. How does the wife react when she finds her younger brother's crippled little finger on her husband's quiver?
2. Does the husband know that his wife has found out what he did?
3. What do you learn about the wife's character when she swims ashore after her husband has poked holes in her canoe?
4. How does the wife find the skull?
5. What is special about the skull she finds?
6. Why do people say, "Does she have a skull in bed with her?" when they hear a young girl giggle a lot?
7. Why does the wife braid a long rope out of sinew?
8. What happens to the husband during the flood?

Answer Guide

Dikit'a Nilots'eebaay Notaadla'aaanee The One Who Recognized Her Younger Brother's Little Finger Discussion Questions

1. How does the wife react when she finds her younger brother's crippled little finger on her husband's quiver?
She knows immediately that her husband must have murdered her family, and she begins to cry. She cries all spring, but she doesn't directly accuse her husband. Because she knows he has killed her family, she is probably very afraid of him.
2. Does the husband know that his wife has found out what he did?
He guesses that she knows as soon as he hears her start to cry. But he doesn't say anything until he hears her singing a lullaby to the baby. Then he asks her about the song, and when she accuses him of killing her family, he becomes very angry and tries to kill her.
3. What do you learn about the wife's character when she swims ashore after her husband has poked holes in her canoe?
The wife is strong. Her husband has just murdered her baby and has tried to kill her, but she makes it ashore and manages to keep walking, even though she is grieving for her baby and her family, and she is alone with very little to eat.
4. How does the wife find the skull?
She is walking in an old deserted village and hears someone say, "Dig me out." She can't see anyone or anything, but she keeps hearing the voice, so she searches until she finds the skull.
5. What is special about the skull she finds?
It turns into a man at night and helps the wife. He brings her food, helps her build a canoe, and helps her get revenge for what her husband has done to her.
6. Why do people say, "Does she have a skull in bed with her?" when they hear a young girl giggle a lot?
That expression originates in this story. When the wife starts staying at a place where there are people, the people don't know that the skull turns into a man and talks to her at night, so they think she is talking to herself.
7. Why does the wife braid a long rope out of sinew?
The skull tells her to braid the rope, tie it to him, and lower him into the water when they go by a particular mountain.
8. What happens to the husband during the flood?
The husband and his two new wives try to save themselves by climbing into caches, but they all drown.

Unit 3

Love and Jealousy

Concluding Discussion and Activities

Comparative Literature

The topic of love and jealousy will be best understood by mature students. Choose from among the following titles according to your students' interests and capabilities.

The story "Great Raven Who Abducted a Young Girl" from the last section could be discussed along with these three stories.

William Shakespeare's tragedy *Othello* provides an interesting parallel to some of the events in these stories.

The title chapter of Louise Erdrich's *Love Medicine*, which we recommended in Unit 1, is also relevant to this unit.

"A Crown of Feathers," by Isaac Bashevis Singer (1982), is a beautifully constructed short story in which a woman's jealous husband mistreats her.

Many poems have been written about love and jealousy. Have your students collect some poems and bring them to class to compare with these stories.

Additional Discussion Questions

1. Discuss common elements of these stories.

All are about people who are married to someone who mistreats them.

2. Discuss the role that loneliness plays in these stories.

The woodpecker's wife and the wife who finds the skull are both lonely, but they are befriended and helped. The husband of the taahsol woman has his young girlfriend, and he remains with the rest of the villagers. On the other hand, although the taahsol woman has her son, and the woodpecker's death is avenged by the flicker, these characters' lives seem very lonely.

3. Discuss the basic paradox, central to all three of these stories, of how love and cruelty can exist side by side.

Individual answers.

Suggestions for Further Activities

Make a series of pictures showing a man's transformation into a belted kingfisher. Start with a man with normal hair, then show his hair tufted up, then show him wearing a belt, having him become more and more like a belted kingfisher in each picture, until the last picture depicts a belted kingfisher.

Make a similar series of pictures showing how the man who starved his wife becomes a woodpecker.

There is a lot of dialogue in "The One Who Recognized Her Younger Brother's Little Finger." The story could be made into a play.

Research both written and oral sources to see if you can find other origin stories about birds.

Popular music often contains themes of love and jealousy. "Your Cheatin' Heart" by Hank Williams is one example. Have students bring in other examples. Compare the songs to each other and to the stories you are studying. You might suggest that they write a song based on one of the stories.

Unit 4

Death

Ditsoo K'ik'itlaat Hogheeggodlinh
*The One Who Tore the Bowpiece
from Her Grandmother's Canoe*
Background Notes for the Teacher

As in many *kk'adonts'idnee*, the actions in this story are initiated because someone's livelihood is threatened. A girl's rabbits are being stolen mysteriously from her snares, and she is worried about getting enough food. Because of her concern for her livelihood and because of the puzzling nature of the theft—the snares are snapped—she hides at night to see what is happening to her rabbits. What she sees surprises her. People are pulling up the rabbits with hooks, just as if the rabbits were fish and the earth were underwater.

This story is another example of the existence of different worlds. Like Ggaadooggaa in "The One Who Secured His Axe to the Sky," the girl in this story reaches the sky world by traveling on foot. Even though the sky people are directly above her, she goes to their world by walking a great distance.

She travels to their world one year after she capsized one of their boats and "drowned" one of the sky people. Potlatches are held not immediately after someone's death but about a year later. This delay allows the friends and relatives of the deceased to grieve, and it is meant to be a time of solidarity between the family and the community. The potlatch is a symbolic end to the period of grief; after the potlatch, it is time for the survivors to get on with their lives. People give gifts at potlatches partly out of generosity and partly as a way to show the family's appreciation for people who have helped in some way. The person who finds the body of a drowning or accident victim is also given gifts.

The girl brings the sky people a bowpiece that she says belonged to the deceased. The sky people are grateful to have some physical reminder of their compatriot, and because of their happiness, they are very generous in giving gifts to the girl. Catherine Attla says, "She received all kinds of presents, even though she had lied." This implies that sometimes a young girl on her own does whatever she must to provide for her family.

For more information, refer to the discussion of potlatches in the teacher's guide to *Sitsiy Yugh Noholnik Ts'in'*, written by Niki McCurry and Eliza Jones.

Student Name _____

Ditsoo K'ik'itlaat Hogheeggodlinh
The One Who Tore the Bowpiece from Her Grandmother's Canoe
Multiple Choice Comprehension Questions

1. Who were the two people living together in this story?
 - a. an orphan girl and her grandmother
 - b. a mother and her son
 - c. a young woman and her baby
2. How did the girl provide for her grandmother?
 - a. She set snares for squirrels.
 - b. She went fishing.
 - c. She set snares for rabbits.
3. Where did the girl set her snares?
 - a. on the riverbank
 - b. in the portage
 - c. right behind her house
4. When the girl spent the night near her snares, she saw
 - a. a large animal take her rabbits.
 - b. people in canoes up in the sky.
 - c. an eagle take her rabbits.
5. When the girl jerked on the rabbit that was being pulled into the sky,
 - a. something pulled it out of her hands.
 - b. the rabbit came back to life and hopped away.
 - c. a man fell out of the sky and started to thrash around on the snow.
6. How much time passed before the girl went out to look for people?
 - a. five days
 - b. four months
 - c. a year
7. The girl went back to her grandmother's house to
 - a. get food for the potlatch.
 - b. get a bowpiece from a canoe.
 - c. see if her grandmother was all right.
8. When the girl returned with her grandmother's bowpiece, the people said,
 - a. "Yes, this is it. This is his bowpiece."
 - b. "This is nothing like his bowpiece."
 - c. "Why is she trying to trick us?"
9. What did the girl receive at the potlatch?
 - a. rabbits
 - b. clothes, boots, and mittens
 - c. nothing, because she had lied
10. When the girl's grandmother found out where she had been, she said,
 - a. "Did you find your parents there?"
 - b. "Hey! What was she doing around there?"
 - c. "What did you do with my bowpiece?"

Answer Guide

Ditsoo K'ik'itlaat Hogheeggodlinh
The One Who Tore the Bowpiece from Her Grandmother's Canoe
Multiple Choice Comprehension Questions

1. Who were the two people living together in this story?
 - a. *an orphan girl and her grandmother*
 - b. a mother and her son
 - c. a young woman and her baby
2. How did the girl provide for her grandmother?
 - a. She set snares for squirrels.
 - b. She went fishing.
 - c. *She set snares for rabbits.*
3. Where did the girl set her snares?
 - a. on the riverbank
 - b. *in the portage*
 - c. right behind her house
4. When the girl spent the night near her snares, she saw
 - a. a large animal take her rabbits.
 - b. *people in canoes up in the sky.*
 - c. an eagle take her rabbits.
5. When the girl jerked on the rabbit that was being pulled into the sky,
 - a. something pulled it out of her hands.
 - b. the rabbit came back to life and hopped away.
 - c. *a man fell out of the sky and started to thrash around on the snow.*
6. How much time passed before the girl went out to look for people?
 - a. five days
 - b. four months
 - c. *a year*
7. The girl went back to her grandmother's house to
 - a. get food for the potlatch.
 - b. *get a bowpiece from a canoe.*
 - c. see if her grandmother was all right.
8. When the girl returned with her grandmother's bowpiece, the people said,
 - a. *"Yes, this is it. This is his bowpiece."*
 - b. "This is nothing like his bowpiece."
 - c. "Why is she trying to trick us?"
9. What did the girl receive at the potlatch?
 - a. rabbits
 - b. *clothes, boots, and mittens*
 - c. nothing, because she had lied
10. When the girl's grandmother found out where she had been, she said,
 - a. "Did you find your parents there?"
 - b. *"Hey! What was she doing around there?"*
 - c. "What did you do with my bowpiece?"

Student Name _____

Ditsoo K'ik'itłaat Hogheeggodlinh
The One Who Tore the Bowpiece from Her Grandmother's Canoe
Discussion Questions

1. Why is the girl puzzled about her rabbit snares?
2. Are the seasons the same in the girl's home and in the land of the sky people?
3. What does this story tell us about the tradition of potlatches?
4. When the girl hears the name of the person for whom the potlatch is being held, what does she do? Why do you think she does this?
5. Are you surprised that the people believe that the bowpiece the girl brings back belonged to Noogha Dohdiłniyhto'? Why or why not?
6. What does the girl's grandmother think about her going to the sky world?

Answer Guide

Ditsoo K'ik'itlaat Hogheeggodlinh

The One Who Tore the Bowpiece from Her Grandmother's Canoe

Discussion Questions

1. Why is the girl puzzled about her rabbit snares?
She has been catching many rabbits in her snares, but suddenly she begins to find her snares snapped off, with no sign of rabbits having freed themselves. It looks as if something or someone has taken the rabbits after they've been caught.
2. Are the seasons the same in the girl's home and in the land of the sky people?
No. While the girl is snaring rabbits in the snow near where she lives with her grandmother, the sky people are traveling in canoes. It is winter on earth while it is summer in the sky.
3. What does this story tell us about the tradition of potlatches?
The story tells why someone who discovers the body of a person who has drowned or met with an accident is honored with gifts at the clothing potlatch for the deceased. Even though the girl in this story lied, she is given many presents, including clothes, boots, and mittens.
4. When the girl hears the name of the person for whom the potlatch is being held, what does she do? Why do you think she does this?
She remembers hearing the same name when she jerked someone out of the sky a year earlier. She wants to let the sky people know what happened, but she is afraid to admit what she did, so she changes the story and says that she found a broken canoe "last summer when I was struggling to bring some fish ashore for myself." By saying this, she doesn't have to admit that she is from another kind of place or that the man's death was her fault, but she does let his people know that she found him, or at least his canoe.
5. Are you surprised that the people believe that the bowpiece the girl brings back belonged to Noogha Dohditniyhto? Why or why not?
Individual student answers. The story says they believe the girl "since all bowpieces look alike." Some students may dispute that, but it should be remembered that a year had gone by since the canoe was lost, and the people want to believe that the bowpiece she brings is from his canoe.
6. What does the girl's grandmother think about her going to the sky world?
The grandmother never says much, but the story implies that she doesn't approve of it, or that she fears the people in the sky. When the girl first tells her about the man who capsized, the grandmother says, "Oh, no!" Later, when she learns of the girl's trip, she says, "Hey! What is she talking about? What was she doing around there?"

K'itl'inbaalots'ik

Background Notes for the Teacher

While the other story in this section is about the obligations of the survivors, this story is about what is believed to happen to the dead. It is an optimistic picture of the afterlife. Catherine Attla observes that the afterlife presented here is very similar to the view of the afterlife presented by modern Christianity—a good and happy place, a place of reunion. She also points out that Athabaskan people held this belief before the arrival of Christianity.

In contrast to the simplicity of death, according to this story, life is fraught with problems. K'itl'inbaalots'ik has a happy marriage among the dead people, but she is forced to marry the powerful but undesirable Raven while she is among the living. The dead paddle upstream easily, while the living must struggle against the current. The dead can scale a mountain of ice, but the living cannot.

Traditional Athabaskans believe that people's souls travel upriver to the land of the dead. However, a person would not find this land merely by traveling far enough upstream, just as a Christian would not find heaven by going high enough into the sky. In the Judeo-Christian tradition, earthly limitations are symbolized by gravity, and dying is like being free of gravity. In the Athabaskan tradition, the current of a river represents the limitations of earth.

The dead and the living normally do not and should not mix. Even though K'itl'inbaalots'ik lives near the dead for a time, there is a barrier between her and the dead. This barrier is symbolized by the mountain of ice which K'itl'inbaalots'ik cannot ascend; she is never able to be totally with the dead while she is alive. The barrier is further emphasized when her deceased father says, "I shun you," as he goes by. He is not shunning her because he dislikes her, but because he is dead and she is alive and the two should not be together. She is, however, able to give him gifts by burning them in the fire, and she can see him putting the gifts on. Compare this to the story in which Raven abducts a girl. The girl's parents give Raven some dry fish by burning it in the fire, and they can see him chewing something afterward.

In this story, once again, another world exists alongside the one we are used to. In the last story, the world was a world of sky people. In other stories it is a world of medicine, as in the story in which Raven is pulled into a hole. People in *kk'adonts'idnee* often travel to such worlds, but they always go home again. It is common for people to be happy in the worlds to which they travel, but they eventually miss their families—usually their parents—as in "The One Who Secured His Axe to the Sky" or "The One Who Had Been Willed to Come for a Man's Daughters." This is also the case in this story. The girl is happy and loved while

she is living near the dead people, but she eventually goes home because she misses her parents. What distinguishes this story from others, however, is that K'it'inbaalots'ik eventually returns to the world of the dead to stay.

This story also has two themes found in other stories: abduction and puberty seclusion. K'it'inbaalots'ik, like the girls in other stories, is abducted. Luckily, her abductor is desirable. In fact, she is happier with her abductor than she is with Raven, whom she is obliged to marry. In traditional society, a powerful medicine man could use people's fear of him to demand young girls as wives. As we have seen in previous stories, Raven is not above abusing his power.

The isolation and vulnerability of girls in puberty seclusion is emphasized in these stories. Raven abducted a secluded girl in a previous story. In *K'etetaalkkaanee* (Attla, forthcoming), a girl's family is killed while she is in seclusion, and she cries herself to death as her head merges with a tree trunk. Puberty seclusion serves partly to protect other people from the power that girls are believed to have at that time in their lives. But it also symbolically marks a girl's transition to child-bearing age. It is like moving from one life to another, just as death is. It is no accident that K'it'inbaalots'ik helps the people in the land of the dead by teaching them natural childbirth.

Student Name _____

K'it'inbaalots'ik
Multiple Choice Comprehension Questions

1. Who brought food to the girl while she was in seclusion?
 - a. her grandmother
 - b. her sister
 - c. her mother
2. Who came and took the girl away?
 - a. Raven
 - b. the spirits of people who had died
 - c. a stranger from another village
3. The girl couldn't climb the slippery mountain because she
 - a. was too young.
 - b. didn't really want to.
 - c. hadn't died yet.
4. When her husband realized that she couldn't climb the mountain, he
 - a. built a house at the bottom of the mountain and lived there with her.
 - b. carried her up the mountain on his back.
 - c. left her alone at the bottom of the mountain.
5. The people loved the girl even more after she
 - a. helped them cook.
 - b. helped a woman give birth.
 - c. sewed lots of things for them.
6. When the girl cried for her parents, her husband
 - a. took pity on her and sent her back to them.
 - b. locked her in the house so she wouldn't leave.
 - c. sent for them to come to her.
7. When she was paddling home, she met her
 - a. brother.
 - b. grandmother.
 - c. father.
8. What was her mother doing when K'it'inbaalots'ik found her?
 - a. looking for wood
 - b. picking berries
 - c. gathering spruce roots
9. K'it'inbaalots'ik's mother hid her so that
 - a. Raven wouldn't want to marry her.
 - b. her younger sister wouldn't know she had returned.
 - c. no one would find out where she had been.
10. At the end of the story, the girl could climb the mountain because
 - a. her father helped her.
 - b. she had some special shoes.
 - c. she had died.

Answer Guide

K'it'inbaalots'ik

Multiple Choice Comprehension Questions

1. Who brought food to the girl while she was in seclusion?
 - a. her grandmother
 - b. her sister
 - c. her mother
2. Who came and took the girl away?
 - a. Raven
 - b. the spirits of people who had died
 - c. a stranger from another village
3. The girl couldn't climb the slippery mountain because she
 - a. was too young.
 - b. didn't really want to.
 - c. hadn't died yet.
4. When her husband realized that she couldn't climb the mountain, he
 - a. built a house at the bottom of the mountain and lived there with her.
 - b. carried her up the mountain on his back.
 - c. left her alone at the bottom of the mountain.
5. The people loved the girl even more after she
 - a. helped them cook.
 - b. helped a woman give birth.
 - c. sewed lots of things for them.
6. When the girl cried for her parents, her husband
 - a. took pity on her and sent her back to them.
 - b. locked her in the house so she wouldn't leave.
 - c. sent for them to come to her.
7. When she was paddling home, she met her
 - a. brother.
 - b. grandmother.
 - c. father.
8. What was her mother doing when K'it'inbaalots'ik found her?
 - a. looking for wood
 - b. picking berries
 - c. gathering spruce roots
9. K'it'inbaalots'ik's mother hid her so that
 - a. Raven wouldn't want to marry her.
 - b. her younger sister wouldn't know she had returned.
 - c. no one would find out where she had been.
10. At the end of the story, the girl could climb the mountain because
 - a. her father helped her.
 - b. she had some special shoes.
 - c. she had died.

Student Name _____

K'it'inbaalots'ik
Discussion Questions

1. According to this story, how are people who have died different from the living?
2. How do the *naaghadineetha* treat K'it'inbaalots'ik when she is living with them?
3. What happens to make the people love her even more?
4. Why does her husband build a canoe for her?
5. How does K'it'inbaalots'ik find out that her father has died?
6. What does she do when she realizes that her father has died? Why does she do this?
7. After K'it'inbaalots'ik returns home, why does her mother try to keep her hidden?

Answer Guide

K'it'inbaalots'ik Discussion Questions

1. According to this story, how are people who have died different from the living?
They travel very fast, as if they are flying. They can climb the slippery mountain, which appears to be made of ice. They can paddle against the current quickly and easily. They use or eat only things which have been burned.
2. How do the *naaghadineetha* treat K'it'inbaalots'ik when she is living with them?
They love her and treat her kindly. One man marries her, and when she can't climb the mountain to be with the others, he builds her a house at the bottom of the mountain and lives there with her. Everyone comes to visit her there.
3. What happens to make the people love her even more?
The people are crying because a woman is about to give birth, and it looks as if she is not going to live. K'it'inbaalots'ik helps her, doing what people do where she has come from. The baby is born, the woman is fine, and everyone loves K'it'inbaalots'ik even more than before.
4. Why does her husband build a canoe for her?
K'it'inbaalots'ik cries because she misses her parents. Her husband takes pity on her and builds her a canoe so she can go home to them.
5. How does K'it'inbaalots'ik find out that her father has died?
She hears him paddling around a bend, singing, "My daughter, I shun you. My daughter, I shun you," as he paddles upstream very quickly. She calls out to him, but he keeps going. She notices that his canoe and paddle have been burned, and she realizes that he has died.
6. What does she do when she realizes that her father has died? Why does she do this?
She throws the boots and mittens that she has sewn for him into the fire. She does this because she knows that after people die they use things which have been burned.
7. After K'it'inbaalots'ik returns home, why does her mother try to keep her hidden?
The mother knows that Raven will want to marry K'it'inbaalots'ik, and she doesn't want him to, so she tries not to let him know that her daughter has returned.

Unit 4

Death

Concluding Discussion and Activities

Comparative Literature

In the first volume of Catherine Attla's stories, "The One Who Used to Put His Nephew into a Fishtail" gives some background about the origin of the potlatch tradition. Reading this story and the background notes in the teacher's guide will shed light on the stories in this unit.

"A Crown of Feathers" (Singer 1982), mentioned in Unit 3, could also be discussed in this unit. The woman in the story is given conflicting advice by her grandmother and her grandfather, both of whom have died, and she struggles to discern who is speaking the truth.

"Love Medicine" (Erdrich 1984), also mentioned earlier, could be discussed again in conjunction with these stories.

In *Our Town*, a play written in the 1930s by Thornton Wilder, a young woman dies and comes back to earth for a day. This play is often performed by high school drama groups, and it could be read or performed as part of this unit.

Additional Discussion Questions

1. In each of these stories a girl travels to a world other than her own, then returns to her own world. Discuss the differences and similarities between these two girls and the trips they take.

The stories differ in that one girl goes on her own initiative, while the other is taken against her will; in one place the people don't realize that the girl is from such a different place, while in the other, the people know; one girl is an orphan, living with her grandmother, but the other has parents. The stories are alike in that in both places the girls are accepted and treated well, and both girls travel home alone.

2. Discuss other potlatch traditions, and try to learn their origins.

Individual answers

3. Discuss the names of the stories.

Individual answers

Suggestions for Further Activities

"The One Who Tore the Bowpiece from Her Grandmother's Canoe" would be a fascinating puppet show. You could construct a two-layered stage, and the two worlds could have their different seasons simultaneously. Students might want to videotape the puppet show.

Show the videotape *Huteet: Koyukon Memorial Potlatch*, a documentary of a modern potlatch in Hughes, Alaska.

Research the funeral customs in different cultures to learn how they reflect beliefs about death and life after death.

Unit 5

War

K'ikol'on Tlee' *Liver's Head*

Background Notes for the Teacher

Compared to the other war stories, "Liver's Head" is simple and short, but it is a typical war story, containing the same patterns and events found in other war stories. The protagonists of war stories are able to kill many people. In fact, the battles are not between groups, nor between one great warrior and another, but between one person and many aggressors. The warrior is clever and always on his guard, and he not only outfights but also outwits his opponents. Liver's Head triumphs over his enemies because of his speed and cleverness. Warriors in other stories use their medicine power in addition to speed and intelligence, but this story does not explicitly mention whether Liver's Head has any medicine power. However, because in other war stories medicine power is an important element, we can assume that Liver's Head does have some power. Furthermore, Liver's Head's father is a powerful medicine man, powerful enough to animate his own skull after having been killed. Liver's Head's name probably comes from a reference to the thick part of a loche liver, which, according to Susie Williams, Athabaskans call the "head."

We never learn the history leading to the events in this story. Liver's Head's father has evidently lead a life of war, and Liver's Head is trained to carry on his father's battles. A common element in stories like this is that the warlike acts of the protagonists are initiated by a need for revenge—the warriors always avenge the death of some family member. We do not know why Liver's Head's father engaged in war, but Liver's Head does so to avenge his father's death. We see this theme of avenging the death of family in "The One Who Recognized Her Younger Brother's Little Finger," in which a woman's husband kills her family and child, causing the woman to seek revenge.

In Athabaskan stories, people are sometimes more powerful than they appear, and they surprise their opponents. Liver's Head pretends to run slowly, and the war party laughs at him. Their words and scorn turn back on them when Liver's Head shows his true colors. He circles them and kills them with their own arrows, which undoubtedly symbolize the attackers' sharp words. In the story "Keeysoolin" in *Sitsiy Yugh Noholnik Ts'in'*, a young man pretends to be insignificant and is mocked by others. Such stories have been called "male Cinderella" stories by some scholars, after the story in which a humble young girl triumphs over those who abuse her.

In this story, Liver's Head kills a war party and spares one orphan, allowing

him to go back to his people to tell them what has happened. Liver's Head then kills a second war party which comes after him. This, too, is common in war stories. If there is one war party, others are likely to follow, and often they come because the protagonist sends an orphan back to tell them. Orphans appear in many *kk'adonts'idnee*, and they appear in two capacities: the "male Cinderella" and the messenger/slave. As male Cinderellas, orphans exist humbly, and in some stories, such as "Keeysoolinh," they triumph in the end. As messenger/slaves, orphans must do the bidding of others. In traditional society orphans were taken care of, but sometimes they occupied the lowest positions. They are often spared by warriors in these stories for two reasons: they cannot take care of themselves and do not feel any strong family loyalties. They pose no threat to the warrior, and they are also accustomed to doing what they are told, so warriors can use them as messengers and can be sure that they will follow instructions.

Student Name _____

K'ikol'on Tlee'

Liver's Head

Multiple Choice Comprehension Questions

1. The two main characters in this story are
 - a. a father and his son.
 - b. an old man and his nephew.
 - c. a grandfather and an orphan.
2. The old man was well known for
 - a. trapping large animals.
 - b. his healing powers.
 - c. killing war parties.
3. When the old man cut down a tree, he told the boy, K'ikol'on Tlee', to
 - a. catch it when it fell.
 - b. run under it.
 - c. cut it into firewood.
4. The old man advised K'ikol'on Tlee' to leave arrows in the snow
 - a. so he wouldn't get lost on the way home.
 - b. in case a war party came in his absence.
 - c. in case he encountered a large animal.
5. The war party killed the old man by
 - a. burning down his house while he was inside.
 - b. throwing a skull at him.
 - c. shooting him with an arrow.
6. How did K'ikol'on Tlee' tell the war party to kill him?
 - a. "Shoot me with your arrows."
 - b. "Put me in the cache and burn it down."
 - c. "Just grab me and tear me up."
7. The war party laughed when K'ikol'on Tlee' ran away because
 - a. he was running just barely enough to keep ahead of them.
 - b. one of his legs was shorter than the other, so he had a peculiar gait.
 - c. he had a hole in his shirt.
8. K'ikol'on Tlee' killed the war party with
 - a. the arrows he had hidden in the snow.
 - b. their own arrows.
 - c. rocks.
9. Why did K'ikol'on Tlee' send the orphan back home?
 - a. He felt sorry for him.
 - b. He wanted the orphan to tell the other people that K'ikol'on Tlee' had killed the war party.
 - c. He didn't like him.
10. The war party couldn't find K'ikol'on Tlee' because he
 - a. had become invisible.
 - b. had moved to another place.
 - c. was lying inside a hollowed-out log.

Answer Guide

K'ikol'on Tlee' Liver's Head

Multiple Choice Comprehension Questions

1. The two main characters in this story are
 - a. *a father and his son.*
 - b. *an old man and his nephew.*
 - c. *a grandfather and an orphan.*
2. The old man was well known for
 - a. *trapping large animals.*
 - b. *his healing powers.*
 - c. *killing war parties.*
3. When the old man cut down a tree, he told the boy, K'ikol'on Tlee', to
 - a. *catch it when it fell.*
 - b. *run under it.*
 - c. *cut it into firewood.*
4. The old man advised K'ikol'on Tlee' to leave arrows in the snow
 - a. *so he wouldn't get lost on the way home.*
 - b. *in case a war party came in his absence.*
 - c. *in case he encountered a large animal.*
5. The war party killed the old man by
 - a. *burning down his house while he was inside.*
 - b. *throwing a skull at him.*
 - c. *shooting him with an arrow.*
6. How did K'ikol'on Tlee' tell the war party to kill him?
 - a. *"Shoot me with your arrows."*
 - b. *"Put me in the cache and burn it down."*
 - c. *"Just grab me and tear me up."*
7. The war party laughed when K'ikol'on Tlee' ran away because
 - a. *he was running just barely enough to keep ahead of them.*
 - b. *one of his legs was shorter than the other, so he had a peculiar gait.*
 - c. *he had a hole in his shirt.*
8. K'ikol'on Tlee' killed the war party with
 - a. *the arrows he had hidden in the snow.*
 - b. *their own arrows.*
 - c. *rocks.*
9. Why did K'ikol'on Tlee' send the orphan back home?
 - a. *He felt sorry for him.*
 - b. *He wanted the orphan to tell the other people that K'ikol'on Tlee' had killed the war party.*
 - c. *He didn't like him.*
10. The war party couldn't find K'ikol'on Tlee' because he
 - a. *had become invisible.*
 - b. *had moved to another place.*
 - c. *was lying inside a hollowed-out log.*

Student Name _____

K'ikol'on Tlee'
Liver's Head
Discussion Questions

1. Why does the father throw a stick out the smoke hole each morning?
2. This story describes K'ikol'on Tlee's running ability by saying he was "just like a branch whipping back and forth." What other expressions have you heard to describe a fast runner? Can you make up some of your own?
3. The war party asks both the father and K'ikol'on Tlee' how they want to be killed. What answers do they give? How is K'ikol'on Tlee's answer different from his father's?
4. What does the expression "having one's words turn back on oneself" mean? How does this happen in this story?
5. Why does K'ikol'on Tlee' spare the life of the orphan and then send him back to his people?
6. How does K'ikol'on Tlee' hide when the second war party comes after him?

Answer Guide

K'ikol'on Tlee'

Liver's Head

Discussion Questions

1. Why does the father throw a stick out the smoke hole each morning?
He is training his son to react quickly and to be a fast runner, which is an important quality in a good warrior. He tells the boy, as he throws the stick, "Run outside and grab it in the air."
2. This story describes K'ikol'on Tlee's quick reactions and running ability by saying he was "just like a branch whipping back and forth." What other expressions have you heard to describe a fast runner? Can you make up some of your own?
Individual student answers. We sometimes say a person "runs like the wind."
3. The war party asks both the father and K'ikol'on Tlee' how they want to be killed. What answers do they give? How is K'ikol'on Tlee's answer different from his father's?
The father asks the war party to burn him, and K'ikol'on Tlee' asks them to grab him and tear him up. The father knows that he will die if they take him at his word, but the son's answer is a trick. He knows that members of the war party must put down their arrows to grab him. He also knows that he can outrun them and get between them and their arrows.
4. What does the expression "having one's words turn back on oneself" mean? How does this happen in this story?
If people make fun of someone for something which seems to be a weakness, their words can "turn back on them" if that person turns out to be stronger or more clever than they had thought, or if the perceived weakness turns out to be a strength. In this story, the war party laughs at K'ikol'on Tlee', calling him pathetic. They think he can't run fast, but he outruns them, tricks them, and ends up killing them with their own arrows. His small size, a weakness in the eyes of his enemies, saves him from the second war party. He is able to hide from them in a log.
5. Why does K'ikol'on Tlee' spare the life of the orphan and then send him back to his people?
He wants the orphan to go back and tell the rest of the people that he, K'ikol'on Tlee', has killed the war party. He knows that they will send another war party out after him, and he wants to have a chance to kill all of them.
6. How does K'ikol'on Tlee' hide when the second war party comes after him?
He hews out a large log until there's enough space for him to hide inside it. When he hears the war party coming, he gets inside the log and hides while they are searching for him.

Unkk'aya

Background Notes for the Teacher

In this story, we again see the destructive use of medicine power. While Unkk'aya undoubtedly has all the physical skills necessary to engage in battle, he uses his medicine power often, in contrast to Liver's Head, who does not overtly use medicine power. In "Unkk'aya," we also see a medicine man's use of power sources. Unkk'aya receives his power from different types of trees—spruce, birch, alder, cottonwood, and some type of berry bush. When Unkk'aya makes a series of houses out of the various types of wood, he is in the process of becoming a medicine man. In "Great Raven Killed a Whale," Raven, too, gets his power from trees. After Raven is killed, Raven's son paddles among Raven's tree "widows" and tells them the news.

Unkk'aya uses, in addition to the typical tricks of a warrior, many of the same deceitful methods that Raven does. Like Raven, he uses his medicine power to confuse the thoughts of others. Unkk'aya first confuses the sons of the old man he has killed. He makes them waste their time making countless arrows to kill just Unkk'aya and his old grandmother. Later, he influences the thinking of the members of a war party, causing them to tie up their sleeves before lying down for the night. He is then able to kill them. Unkk'aya is like Raven in his use of a false identity. When a war party is searching for him, he pretends to be someone else and then leads them into a trap. Unkk'aya behaves more like the typical warrior when he directly confronts and battles the enemy and when he conceals himself in his house. A warrior will alternate between concealment and direct confrontation, while Raven more or less uses deceit throughout a story.

Like the characters in many other *kk'adonts'idnee*, Unkk'aya is an orphan. We know this from the opening lines. Many Athabaskan stories begin by telling us who lives with whom. If we are told that a child is living with his or her grandmother, we know that the child is an orphan. If we are told that a young man is living with his mother, we know that his father has died and that he has no one to train him. Unkk'aya is living with his grandmother and is, therefore, an orphan. We later find out that his parents were killed by the old man he has been helping. His position evokes some sympathy from us, but when Unkk'aya becomes obsessed with killing, we become unsympathetic. Nevertheless, we see both types of orphans in this story. Unkk'aya is the "male Cinderella," much more powerful and resourceful than we first assume, and the helpless orphan who is spared is the messenger who brings other people to Unkk'aya.

Toward the end of the story, ʘnkk'aya seems to be engaging in war for its own sake. He sends the orphan back to his people more than once, killing more people than necessary to exact his revenge. ʘnkk'aya's grandmother is the voice of reason, begging him to stop, but he does not heed her warnings. When the orphan brings back the medicine people, ʘnkk'aya and his grandmother are doomed.

Like most other stories involving obsession, this story tells us that obsession ultimately brings disaster. ʘnkk'aya's actions turn back on him, much in the same way that people's words turn back on them in "Liver's Head." Catherine Attla refers to this poetic justice when she says, "This was one [ʘnkk'aya] who was so powerful that he kept wanting to make war. Everything had turned back on him."

One final note of interest concerns the dog's skull, which ʘnkk'aya animates to kill a member of the war party. We have previously mentioned the theme of a helpful skull in "The One Who Recognized Her Younger Brother's Little Finger." In this story and in "Liver's Head," a skull attacks a member of a war party who is mocking the dead. In these stories, a skull is not a helper, but an avenger.

Student Name _____

Unkk'uya
Multiple Choice Comprehension Questions

1. Who lived near Unkk'uya and his grandmother?
 - a. an old man and his two sons
 - b. an old woman and her granddaughter
 - c. a young man and his wife
2. Why did Unkk'uya bring in wood, food, and water for the old man?
 - a. He noticed that the old man needed those things.
 - b. The old man's sons asked him to.
 - c. His grandmother told him to.
3. What did the old man say that made Unkk'uya curious?
 - a. "I wonder what his grandmother tells him about his parents."
 - b. "It's kind of him to help me, after what I did."
 - c. "I wonder if he wonders who burned the wood of the stumps that he cut for me for firewood."
4. Why did the grandmother blow ashes on the old man?
 - a. to make the old man's sons think she had killed him
 - b. to make it look as if he had died naturally
 - c. to fulfill a promise she had made to the old man
5. When Unkk'uya and his grandmother ran away, they spent the first night in a
 - a. deserted house.
 - b. friend's house.
 - c. snowbank.
6. Unkk'uya split birch into pegs and sharpened the points to
 - a. use as tent pegs.
 - b. use as weapons.
 - c. make a booby trap around the house.
7. Who led the first war party to Unkk'uya's and his grandmother's house?
 - a. someone who lived near there
 - b. Unkk'uya
 - c. no one
8. When Unkk'uya killed the first war party, he spared
 - a. his sister's husband.
 - b. the leader of the war party.
 - c. an orphan boy.
9. What did Unkk'uya's grandmother say when he sent the orphan back to his people?
 - a. "Good. Now you can get your revenge."
 - b. "Grandchild, don't. What are you going to get out of it?"
 - c. "Grandchild, you are very brave."
10. How was Unkk'uya killed?
 - a. He wasn't killed.
 - b. He froze at the top of a mountain.
 - c. He was burned in his house.

Answer Guide

Үнkk'уяа

Multiple Choice Comprehension Questions

1. Who lived near Үнkk'уяа and his grandmother?
 - a. *an old man and his two sons*
 - b. *an old woman and her granddaughter*
 - c. *a young man and his wife*
2. Why did Үнkk'уяа bring in wood, food, and water for the old man?
 - a. *He noticed that the old man needed those things.*
 - b. *The old man's sons asked him to.*
 - c. *His grandmother told him to.*
3. What did the old man say that made Үнkk'уяа curious?
 - a. *"I wonder what his grandmother tells him about his parents."*
 - b. *"It's kind of him to help me, after what I did."*
 - c. *"I wonder if he wonders who burned the wood of the stumps that he cut for me for firewood."*
4. Why did the grandmother blow ashes on the old man?
 - a. *to make the old man's sons think she had killed him*
 - b. *to make it look as if he had died naturally*
 - c. *to fulfill a promise she had made to the old man*
5. When Үнkk'уяа and his grandmother ran away, they spent the first night in a
 - a. *deserted house.*
 - b. *friend's house.*
 - c. *snowbank.*
6. Үнkk'уяа split birch into pegs and sharpened the points to
 - a. *use as tent pegs.*
 - b. *use as weapons.*
 - c. *make a booby trap around the house.*
7. Who led the first war party to Үнkk'уяа's and his grandmother's house?
 - a. *someone who lived near there*
 - b. *Үнkk'уяа*
 - c. *no one*
8. When Үнkk'уяа killed the first war party, he spared
 - a. *his sister's husband.*
 - b. *the leader of the war party.*
 - c. *an orphan boy.*
9. What did Үнkk'уяа's grandmother say when he sent the orphan back to his people?
 - a. *"Good. Now you can get your revenge."*
 - b. *"Grandchild, don't. What are you going to get out of it?"*
 - c. *"Grandchild, you are very brave."*
10. How was Үнkk'уяа killed?
 - a. *He wasn't killed.*
 - b. *He froze at the top of a mountain.*
 - c. *He was burned in his house.*

Student Name _____

Unkk'aya
Discussion Questions

1. Describe some of the ways in which Unkk'aya takes care of the old man while his two sons are out trapping.
2. How does the war in this story get started?
3. Why does Unkk'aya's grandmother say, "Friends, shake your heads," as she passes a stick over some grass?
4. Why does Unkk'aya spend the summer making houses out of different types of trees instead of helping his grandmother dry fish for the winter?
5. How does Unkk'aya make a booby trap around the house that he and his grandmother live in? How does he keep from being trapped himself?
6. After he makes the booby trap, why does he go on a long trip?
7. When the war party members ask Unkk'aya how he wants them to kill him, why does he suggest that "A fire would work nicely"?
8. How does his grandmother react when Unkk'aya keeps sending the orphan back to his people to tell them that everyone was killed?

Answer Guide

Unkk'uya Discussion Questions

1. Describe some of the ways in which Unkk'uya takes care of the old man while his two sons are out trapping.
He brings in firewood for the old man and keeps the fire burning for him. He brings in snow and puts it up on the shelf, and when the snow melts, he gives it to the old man to drink. He also gives him food. When there is no more wood in the pile that the man's sons have piled up before leaving, Unkk'uya goes out and cuts down stumps for firewood.
2. How does the war in this story get started?
The first war-like action in the story occurs when Unkk'uya kills the old man, but there is a history behind the story that leads to the old man's murder. When Unkk'uya learns from his grandmother that the old man killed his parents, it is clear that for Unkk'uya the war has already begun, and he is just playing his part in it.
3. Why does Unkk'uya's grandmother say, "Friends, shake your heads," as she passes a stick over some grass?
She and Unkk'uya are running away, and she wants a wind to blow and cover their trail so that the old man's sons will not be able to follow them.
4. Why does Unkk'uya spend the summer making houses out of different types of trees instead of helping his grandmother dry fish for the winter?
He is becoming a medicine person, and the different trees are the sources of his power. While his medicine power is getting stronger, he is preparing in a very pragmatic way for the war party which both he and his grandmother expect. He builds a series of houses with tunnels between them so he can trick the war party and escape.
5. How does Unkk'uya make a booby trap around the house that he and his grandmother live in? How does he keep from being trapped himself?
He splits birch into pegs and sharpens the points. Then, just before the ground freezes, he puts the pegs into the dirt and covers them with a little dirt so that the ground freezes around them. When he wants to get in and out, he puts down sticks to walk on. His grandmother rarely goes out, so apparently the booby trap is not a problem for her.
6. After he makes the booby trap, why does he go on a long trip?
Unkk'uya has apparently willed the war party to come. He is expecting them, so he goes out to meet them and lead them to where he is living with his grandmother. The members of the war party don't recognize him, and he pretends to be someone else.
7. When the war party members ask Unkk'uya how he wants them to kill him, why does he suggest that "A fire would work nicely"?
This is part of his trick. He knows that he can escape through the tunnels to the other houses. Then he can sneak up on the people trying to kill him while they watch the fire.

8. How does his grandmother react when Unkk'uya keeps sending the orphan back to his people to tell them that everyone was killed?

She tells him not to do it because she knows how dangerous it is; however, she knows she cannot stop him. He keeps making war until both he and his grandmother are killed.

Deeneegidzee

Background Notes for the Teacher

The events in many *kk'adonts'idnee* occur over a relatively short period of time—sometimes a few days and sometimes a year or so. The events in war stories, on the other hand, tend to occur over a much longer period of time. The actual story may not cover much time, but a long prologue is implied. The wars are like family feuds which continue over several generations. In "Liver's Head" and other stories, the hostilities begin before the protagonist's birth and are carried into his generation. "Deeneegidzee" differs from the preceding two stories in that we see the actual beginning of the hostilities: as a boy, Deeneegidzee accidentally kills a boy from another clan. The hostilities continue well into Deeneegidzee's adulthood, but we do not find out what happens to him in the end.

This is the only *kk'adonts'idnee* we know of which explicitly mentions clans. Deeneegidzee is a member of the Bear Clan (called the Sky Clan in other areas), and the people warring against him belong to the Caribou Clan. Most Alaskan Athabaskan traditions include clans, but there is usually no mention of hostilities between clans. All clans are generally represented in a village, and people marry into a clan other than their own. Notice in this story that Deeneegidzee's sister has married someone from the hostile clan.

More than "Liver's Head," this story makes reference to the medicine power of the protagonist. In the stories in Unit 1, medicine power is used for good, and in Unit 2, Raven uses medicine power for his selfish motives as much as for helping his people. In these war stories, medicine power is used for destruction. In "The One Who Secured His Axe to the Sky," we saw how one becomes a medicine man—by sleeping and dreaming. In this story we see something of the nature of medicine power. Medicine men used to get their power from something in nature, usually animals or trees, and usually more than one thing. In this story, we find out that Deeneegidzee has the power of the otter. He calls on this power by putting on a parka made from otter skin. He also behaves somewhat like an otter by diving into the snow when he wants to hide.

In several war stories, the warrior escapes death by concealing or camouflaging himself. Deeneegidzee throws a piece of fat onto the snow and then slides under it. He also puts a grass hump over his head and spies on his enemies from the river. Liver's Head hides from his enemies in a hollowed log. Note that Raven rarely uses this method; he is more apt to use disguise and deceit.

In many stories someone will try to dissuade the protagonist from undertak-

ing some dangerous task. The protagonist always disregards the advice, sometimes using the excuse that his life is not worth anything anymore. In this story, Deeneegidzee's sister tries to convince him not to engage in battle, but he does so anyway, saying that he no longer has anything to live for. In the story of Eagle Man, who kidnapped a man's wife, someone in Eagle Man's village tries to talk the husband out of attempting to rescue his wife. The man refuses the advice, saying that his life is worthless without his wife. In "The One Who Secured His Axe to the Sky," Ggaadooggaa's uncles try to convince him not to visit the cannibals across the lake. They want him to go back to his grandmother, but of course he refuses. In almost all *kk'adonts'idnee*, whenever someone is told not to do something, he or she will do it. On the other hand, if someone is told to go ahead and do something, he or she will do it. For example, the protagonist in "The Eagle Man Who Carried People Far Away," ignores advice in Eagle Man's village to turn back, but he follows exactly the instructions of the old woman.

Deeneegidzee is a typical warrior: he kills a war party, spares an orphan, and sends the orphan to tell others of his victory. He faces formidable opponents. Different war parties have been trained for special war maneuvers, but he wipes out all of them anyway. As with Liver's Head, we do not find out what happens to Deeneegidzee in the end. It is unlikely that he lives "happily ever after," however. Liver's Head's father was attacked in his old age after a life of war. Other warriors commit suicide by burning themselves. In the end, the evil of war kills the warrior one way or another. Often all the killing they have done ages them prematurely. Catherine Attla speculates that Deeneegidzee may have ultimately burned himself. As we saw with the woman in "The One Who Recognized Her Younger Brother's Little Finger," revenge does not lead to a happy life.

Student Name _____

Deeneegidzee
Multiple Choice Comprehension Questions

1. Deeneegidzee was a member of the
 - a. Bear Clan.
 - b. Fish Clan.
 - c. Caribou Clan.
2. The argument first began when Deeneegidzee was
 - a. a young boy.
 - b. a young man.
 - c. an old man.
3. Deeneegidzee wore his otter-skin parka because
 - a. it kept him warm and dry.
 - b. his grandmother told him to.
 - c. the otter was the source of his medicine power.
4. During the fighting, Deeneegidzee hid
 - a. in a cache.
 - b. under the snow.
 - c. in a hollow log.
5. Who saw Deeneegidzee's face when the campfire melted the snow?
 - a. his sister's husband
 - b. his enemy
 - c. his little niece
6. Deeneegidzee used a clump of dried spruce boughs to
 - a. camouflage himself.
 - b. make light so he could see to kill people.
 - c. set his enemies' clothes on fire.
7. How did Deeneegidzee hide when he was floating down the river?
 - a. He swam long distances under water.
 - b. He hid in a hollow log.
 - c. He hid under a floating grass hump.
8. Who paddled out to Deeneegidzee?
 - a. an orphan
 - b. a warrior
 - c. his sister
9. Where did Deeneegidzee's enemies hide when they went into the water?
 - a. under grass humps
 - b. under feathers
 - c. under spruce boughs
10. At the end of the story, who killed Deeneegidzee?
 - a. a warrior who walked on posts across the water
 - b. the orphan
 - c. no one

Answer Guide

Deeneegidzee Multiple Choice Comprehension Questions

1. Deeneegidzee was a member of the
 - a. *Bear Clan.*
 - b. Fish Clan.
 - c. Caribou Clan.
2. The argument first began when Deeneegidzee was
 - a. *a young boy.*
 - b. a young man.
 - c. an old man.
3. Deeneegidzee wore his otter-skin parka because
 - a. *it kept him warm and dry.*
 - b. his grandmother told him to.
 - c. *the otter was the source of his medicine power.*
4. During the fighting, Deeneegidzee hid
 - a. in a cache.
 - b. *under the snow.*
 - c. in a hollow log.
5. Who saw Deeneegidzee's face when the campfire melted the snow?
 - a. his sister's husband
 - b. his enemy
 - c. *his little niece*
6. Deeneegidzee used a clump of dried spruce boughs to
 - a. camouflage himself.
 - b. *make light so he could see to kill people.*
 - c. set his enemies' clothes on fire.
7. How did Deeneegidzee hide when he was floating down the river?
 - a. He swam long distances under water.
 - b. He hid in a hollow log.
 - c. *He hid under a floating grass hump.*
8. Who paddled out to Deeneegidzee?
 - a. *an orphan*
 - b. a warrior
 - c. his sister
9. Where did Deeneegidzee's enemies hide when they went into the water?
 - a. under grass humps
 - b. *under feathers*
 - c. under spruce boughs
10. At the end of the story, who killed Deeneegidzee?
 - a. a warrior who walked on posts across the water
 - b. the orphan
 - c. *no one*

Student Name _____

Deeneegidzee
Discussion Questions

1. Describe the incident which starts the feud in this story.
2. When the first war party attacks, how does Deeneegidzee hide under the snow? Why does he do this while his family needs his help?
3. Does Deeneegidzee's sister seem to be more loyal to him or to her husband and her husband's family (clan)?
4. How does Deeneegidzee use his medicine power to help him spy on the people who are training to get him?
5. In addition to his medicine power, what qualities make Deeneegidzee a good warrior?
6. How does Deeneegidzee find the people who are hiding under feathers in the water?

Answer Guide

Deeneegidzee Discussion Questions

1. Describe the incident which starts the feud in this story.
As a young boy, Deeneegidzee, a member of the Bear Clan, always argues with a Fish Clan boy and a Caribou Clan boy whenever they visit each other. They play with little toy arrows that supposedly are not able to kill anything, but one day Deeneegidzee shoots and kills a Caribou Clan child with one of these arrows. The boy's parents and other relatives get very angry and a feud is started.
2. When the first war party attacks, how does Deeneegidzee hide under the snow? Why does he do this while his family needs his help?
He puts on his otter-skin parka, which is the source of his medicine power, and then he hides under the snow by sliding under it and camouflaging the place with a piece of fat. Even though his younger brother calls out to him for help, and Deeneegidzee is crying for the people in his family who are all being killed, he stays hidden because he sees that the situation is hopeless, and he wants to live to seek revenge for what is happening.
3. Does Deeneegidzee's sister seem to be more loyal to him or to her husband and her husband's family (clan)?
She is worried and reluctant to help her brother when he asks for her help, but she knows he is not going to go away, so she does as he asks, hiding him under her shawl and then covering him when his face begins to show under the melting snow. The story doesn't say anything about the loyalty she may feel for her husband, but it is clear that she is grieving for her dead brothers and parents, and she is protective of her one living brother.
4. How does Deeneegidzee use his medicine power to help him spy on the people who are training to get him?
He floats down the river, hiding under a grass hump, and he wishes for an orphan to come out to him and take pity on him. The orphan does come out to him, and Deeneegidzee promises to save him if he doesn't tell who he has seen, so the orphan says, "What are they talking about? This is a grass hump," and Deeneegidzee floats on downstream.
5. In addition to his medicine power, what qualities make Deeneegidzee a good warrior?
He is very quick and he is resourceful. He doesn't use the same trick twice (except for hiding under the snow); and he always thinks of new ways to accomplish his goals.
6. How does Deeneegidzee find the people who are hiding under feathers in the water?
The orphan has told him that the people hide under feathers, and Deeneegidzee sees where they have thrown some feathers into the water. He runs downstream along the riverbank, climbs out onto a tree which sticks out over the water, and relieves himself into the water so that the feathers float apart and he can see the people hiding below. This is an example of his quickness, both in his thoughts and on his feet.

Yakkoyh Dinaa *Northern Lights Man*

Background Notes for the Teacher

This story begins with the journey of two brothers who are to become Northern Lights Man's brothers-in-law. Although on the surface it appears that the two brothers accidentally stray from their group and wander aimlessly until they come to the family of Northern Lights Man, in fact the old woman uses her medicine power to draw the brothers to her. She wants someone to marry her daughter, and both brothers do marry her. In the past, and in most *kk'adonts'idnee*, men could have more than one wife, but women did not have more than one husband. There does not seem to have been any explicit taboo against it, but it was rarely done. This story is an exception.

Northern Lights Man is gradually introduced and developed as a character, and his goodness contrasts sharply with the obsessiveness of *Unkk'aya*. Unlike the protagonists of other war stories, Northern Lights Man does not send an orphan back to his home to bring more people to kill. He does spare and use an orphan, but he avoids battle whenever he can. We can tell that Northern Lights Man is good—his family and in-laws love him and are happy when he is among them. After Northern Lights Man becomes human, we come to know him through the reactions of others. We learn of his strength when he and his brothers-in-law are encircled by warriors. He hits a tree with a club he has heated and hardened, making the tree roar.

Northern Lights Man's family is prosperous. They have a two-story cache, and Northern Lights Man wears marten-skin clothing. After the brothers arrive, the prosperity continues—the brothers are successful hunters and trappers. In spite of their affluence, the brothers are lonely and want a companion. They ask the old woman to transform Northern Lights Man into a human form, but she is reluctant. Finally the brothers bring furs to her. She indicates that the transformation will be difficult, but she will try. We do not know the history behind this story, and we never learn why Northern Lights Man is sometimes in human and sometimes in non-human form. It is likely that the old woman knows that bringing him back to life will eventually lead to trouble, but she does not want to refuse the request of her sons-in-law. In these stories, requests are not often refused, even when the one being asked for something knows that granting the request can present problems.

After Northern Lights Man is brought to life, the brothers are even happier than before, but they cannot leave well enough alone, and they decide that they

want their new companion to marry their sister. Again the old woman is reluctant to grant their request, but she still consents. She even helps them in their journey by shortening the distance. Northern Lights Man gets his wife, but as the old woman suspected, they get themselves into trouble and hostilities begin.

When Northern Lights Man's family is finally attacked in their home, they go out to fight one by one. Although it might seem that they would fight better as a group, or that Northern Lights Man, being so powerful, should have been one of the first ones out, it is precisely because of his power that he and his mother wait until last. They stay inside and use their medicine power to help the others in battle. As we have previously suggested, fighting in these stories is successful not only because of physical skill, but also because of medicine power. Even though Northern Lights Man's mother is old, she fights for a long time and kills many of the enemy. It is her medicine power which allows her to do so.

After Northern Lights Man's family has been killed, except his infant son, Northern Lights Man receives help from a special friend in the enemy's group. Special friends were supposed to be loyal to each other—remember that Raven sometimes tries to exploit the strength of this loyalty—and in this story, that loyalty goes beyond loyalty to one's group. However, Northern Lights Man ignores the pleas of his special friend, first not to try to kill his enemies, and then not to burn himself.

This story is powerful and moving, rich in imagery, including the subtle but recurring image of northern lights, which can develop gradually, unnoticed, then burst into a sudden display of grandeur. This story does not have the number of twists and developments that the next story has, nor does it have the variety of encounters found in "The One Who Secured His Axe to the Sky." Nevertheless, it has a subtle beauty and great appeal.

Although the stories in this collection are divided into various groups—war stories, stories of power and compassion, and so on—there are sometimes elements from one type of story in another. This story is similar in some ways to the stories in Unit 1. As the old woman drew the brothers to marry her daughter, a young man in "The One Who Was Willing to Come For a Man's Daughters" was drawn by a powerful medicine man to marry his daughters. This story also has some elements found in the stories in Unit 3. It is because of the brothers' beautiful wife and the marriage of Northern Lights Man to their sister that the brothers' friends become jealous enough to initiate the hostilities. While a story such as "Liver's Head" is a straight war story, this story has many other elements.

Student Name _____

Yakkoyh Dinaa
Northern Lights Man
Multiple Choice Comprehension Questions

1. From the highest point of the mountain, the two brothers saw
 - a. a big lake.
 - b. a neighboring village.
 - c. some smoke rising.
2. The man standing at the edge of the cache was dressed in
 - a. marten-skin clothing.
 - b. caribou-skin clothing.
 - c. wolf-skin clothing.
3. The old woman brought the young men to her house because
 - a. she wanted someone to hunt for her.
 - b. her child needed someone to marry.
 - c. she was trying to start a war.
4. The old woman turned Northern Lights Man into a real person by
 - a. wishing for him to become real.
 - b. giving him a special kind of food.
 - c. staying up all night, singing and dancing.
5. The brothers took their wife and her brother back to their home so that their
 - a. new wife could meet their parents.
 - b. sister could marry their brother-in-law.
 - c. wife could see where they had come from.
6. There was trouble for the young men in their old home because
 - a. other men were jealous of them for having a beautiful wife.
 - b. people were angry that they had deserted the hunting party.
 - c. they refused to say where they had been for so long.
7. When her grandchildren suspected a war party was near, the old woman advised,
 - a. "Hide lots of arrows in the snow."
 - b. "Do not raise a single weapon against them."
 - c. "Take this stick with you when you go out hunting."
8. Northern Lights Man carried his brother-in-law on his back because
 - a. his brother-in-law was too frightened to walk through the enemy's circles.
 - b. their grandmother had told them to do so.
 - c. his brother-in-law's leg had been injured.
9. In the old woman's dream
 - a. they were all killed except Northern Lights Man.
 - b. the two young women were abducted.
 - c. the baby was killed.
10. Northern Lights Man heated a club and used it as a
 - a. weapon.
 - b. pole to vault away from the enemy.
 - c. walking stick when his leg was injured.

Answer Guide

Yakkoyh Dinaa Northern Lights Man

Multiple Choice Comprehension Questions

1. From the highest point of the mountain, the two brothers saw
 - a. a big lake.
 - b. a neighboring village.
 - c. some smoke rising.
2. The man standing at the edge of the cache was dressed in
 - a. marten-skin clothing.
 - b. caribou-skin clothing.
 - c. wolf-skin clothing.
3. The old woman brought the young men to her house because
 - a. she wanted someone to hunt for her.
 - b. her child needed someone to marry.
 - c. she was trying to start a war.
4. The old woman turned Northern Lights Man into a real person by
 - a. wishing for him to become real.
 - b. giving him a special kind of food.
 - c. staying up all night, singing and dancing.
5. The brothers took their wife and her brother back to their home so that their
 - a. new wife could meet their parents.
 - b. sister could marry their brother-in-law.
 - c. wife could see where they had come from.
6. There was trouble for the young men in their old home because
 - a. other men were jealous of them for having a beautiful wife.
 - b. people were angry that they had deserted the hunting party.
 - c. they refused to say where they had been for so long.
7. When her grandchildren suspected a war party was near, the old woman advised,
 - a. "Hide lots of arrows in the snow."
 - b. "Do not raise a single weapon against them."
 - c. "Take this stick with you when you go out hunting."
8. Northern Lights Man carried his brother-in-law on his back because
 - a. his brother-in-law was too frightened to walk through the enemy's circles.
 - b. their grandmother had told them to do so.
 - c. his brother-in-law's leg had been injured.
9. In the old woman's dream
 - a. they were all killed except Northern Lights Man.
 - b. the two young women were abducted.
 - c. the baby was killed.
10. Northern Lights Man heated a club and used it as a
 - a. weapon.
 - b. pole to vault away from the enemy.
 - c. walking stick when his leg was injured.

Student Name _____

Yakkoyh Dinaa
Northern Lights Man
Discussion Questions

1. What are some of the ways in which the old woman in this story uses her medicine power to help the people she loves?
2. When the old woman is trying to turn Northern Lights Man into a real person, why do the young people keep singing all night long?
3. Why is the old woman concerned when the four young people decide to go back to where the two young men came from?
4. How does Northern Lights Man respond when they are surrounded by a war party and one of his brothers-in-law says, "I am shaken"?
5. Describe the trick which Northern Lights Man uses to get through the three enemy circles.
6. Describe how Northern Lights Man saves his child
7. In the last part of the story, how does Northern Lights Man get the enemy to fall asleep?
8. What do Northern Lights Man's friends do when he asks them to set him on fire after everyone else has been killed?
9. Which images in this story remind you of the northern lights?

Answer Guide

Yakkoyh Dinaa Northern Lights Man Discussion Questions

1. What are some of the ways in which the old woman in this story uses her medicine power to help the people she loves?
First, she brings the young men to her house so that her child will have someone to marry. Then, when the young men wish for a companion, she changes Northern Lights Man into a real person. When they all decide to go back to the young men's home, she lessens the distance, making their journey easier. When one of the young men is injured in the war, she makes medicine to heal him. She cautions them about the war parties, especially after she has a dream about them. She goes out into the war before Northern Lights Man, and she kills about half of the enemy before she is killed herself.
2. When the old woman is trying to turn Northern Lights Man into a real person, why do the young people keep singing all night long?
She asks them to sing to help her, saying, "Grandchildren, keep the energy coming this way with your singing." The storyteller compares it to the way people sing in church now, a way of gathering spiritual strength.
3. Why is the old woman concerned when the four young people decide to go back to where the two young men came from?
They want to go back to get the young men's sister to become a wife for Northern Lights Man. The old woman is concerned that this could cause jealousy, leading to problems later on. Whether this indicates the wisdom of old age or some prophetic power on her part, as the story continues we see that her fears are justified.
4. How does Northern Lights Man respond when they are surrounded by a war party and one of his brothers-in-law says, "I am shaken"?
He puts grease on a club and heats it so that it becomes very hard, like iron. Then he demonstrates its strength (and his own) by hitting a tree with the club. When he sees that his brother-in-law is injured and can't get out of the enemy circle by himself, he carries him out on his back.
5. Describe the trick which Northern Lights Man uses to get through the three enemy circles.
When the three men find that they are surrounded, they don't know how many circles the enemy has made around them. Northern Lights Man, carrying his injured brother-in-law, pretends to be one of the enemy in the first circle, saying he has stopped circling to relieve himself. Then he pretends to have forgotten how many rings there are, and he is told, "Oh, friend, remember we made three." He uses the same trick three times, until he is past the last circle.
6. Describe how Northern Lights Man saves his child.
He digs a hole behind a birchbark wall at the back of his house, and he hides the child there. Then he replaces the wall and banks it with dirt. He heats a club and uses it to pole-vault through the smoke hole to the edge of the war party. After killing many of the enemy, he pole-vaults away again and goes to his medicine spirit lodge. He waits there until the war party leaves, and then he goes back to get his child. Before burning himself at the end of the story, he makes sure that his child will be cared for by his special friends.

7. In the last part of the story, how does Northern Lights Man get the enemy to fall asleep?
He pretends to be from the neighboring people, and he offers to dance for them. They forget to watch for Northern Lights Man as he dances all night, mesmerizing them so that they fall asleep where they are.
8. What do Northern Lights Man's friends do when he asks them to set him on fire after every-one else has been killed?
They plead with him to stay with them and keep them company, and they keep pleading with him, even as he builds the fire. After he burns up, they cry and then begin to raise his child.
9. Which images in this story remind you of the northern lights?
The whole story has a kind of shimmering mystery like that of the northern lights. And it also has a number of details which subtly reflect the grace and beauty of the lights. These include the following images:
The smoke rises from far away when the two young men are high on the mountain.
The man, whose face is not visible, is dressed in marten skin. (The marten is a sleek and shiny animal which moves fast and gracefully.)
The old woman dances around the fire all through a long fall night.
During the song "What is the northern lights man doing now? There is action in the sky," there are tears streaming from his eyes.
Northern Lights Man pole-vaults over the enemy, similar to the way the northern lights sometimes "jump" from one part of the sky to another.
Near the end of the story, Northern Lights Man dances a very fancy dance, all night long, mesmerizing all the people who watch him. Finally, he sets fire to himself, and stays standing until the ashes fall.

Leek Tson Yił Too Ghadinoonee *The One Who Drank Water with Dog Droppings in It*

Background Notes for the Teacher

This story is atypical of war stories, but Catherine Attla considers it a war story. In it the protagonist and his wife accidentally come upon a war, their child is killed, and the protagonist later leads a life of war before finally returning home. At the beginning of the story we are explicitly told that the protagonist is becoming a medicine man. Like Ggaadooggaa in "The One Who Secured His Axe to the Sky," he sleeps a lot and dreams of the tasks he will perform.

The protagonist in this story encounters great danger. His first major task is to kill the tailed man, and he succeeds in his second attempt. He then encounters the giant berry, burbot, and lynx. These represent the three major food sources for Athabaskan people: plants, fish, and game. Although he hunts these things to help the people he is traveling with, he also acquires medicine power after each conflict. Each task is more dangerous than the last and brings more power. The degree of difficulty faced by the protagonist mirrors modern life. It is easier to pick a berry than catch a fish, and easier to catch a fish than trap an animal. Furthermore, one typically gets many more berries than fish, and more fish than game.

We again see the theme of obsession. The protagonist becomes obsessed with getting the lynx and is almost killed by it. It is probably this obsession, combined with powerful medicine, that causes Catherine Attla to call the man "bad," even though the obsession does not lead to disaster, and the protagonist survives. The protagonist's special friend is forced to bring him back to life using very powerful medicine—he burns himself and comes back to life. Note that the protagonist drinks water with animal waste in it at the beginning of the story, and later in the story he actually becomes animal waste.

In other stories, we've seen that people who are becoming medicine men sometimes cannot overcome a danger, yet they cannot turn back. Ggaadooggaa's uncles in "The One Who Secured His Axe to the Sky" were at such an impasse. The wives of *The One Who Drank Water with Dog Droppings in It* also reach impasses of sorts. The young wife follows her husband until she comes upon a bear head which he has placed in the trail. She knows that young women should not have anything to do with bears, but she is not mature enough to realize that she could go around the bear. She waits awhile and then turns back. The second wife goes past the bear head, but her path is later blocked by the tailed man. She refuses to step over him and is killed.

It is said that people who are becoming medicine men must travel alone. Peo-

ple who try to travel with them either turn back or are killed. Loneliness is the price powerful people must pay, and they are obligated to help others. Medicine people cannot lead normal lives. The protagonist in this story is destined to travel and live dangerously, and he could not have changed his life even if he had wanted to.

We do not know much about the tailed man, the evil element in this story, because the story was probably edited as it was handed down from generation to generation. Catherine Attla says her grandfather didn't tell it often because it contains strong medicine. People used to burn bones to appease the spirits before telling the story.

We'd like to point out how people express anger in these stories. In many non-Athabaskan stories, anger is expressed directly. On television, for example, angry people yell and slam doors while angry-sounding music plays in the background. There is nothing subtle about it. In traditional Athabaskan culture, it is considered in bad taste to express anger so directly. Anger is expressed by silence, and the more silent someone is, the angrier he is. When the protagonist of this story is given dirty water, he says absolutely nothing, and his wives know that he is furious. Like the man in "The Taahsol Woman," he leaves his house "in quiet anger." Leaving in this way, without making a sound, can express extreme anger—a television character equally angry would scream at the top of his lungs, threatening violence, and then storm out the door, closing it with a loud bang behind him.

Student Name _____

Leek Tson Yi? Too Ghadinoonee
The One Who Drank Water with Dog Droppings in It
Multiple Choice Comprehension Questions

1. The wives were getting water for their husband
 - a. from a hole in the river ice.
 - b. by melting icicles.
 - c. by bringing in snow and letting it melt.
2. When the man saw what was in the water, he
 - a. forced his wife to drink it.
 - b. became angry, but drank some of the water anyway.
 - c. threw the water across the room.
3. When the wife with a baby came to the bear's head with its mouth propped open,
 - a. the baby sneezed, and the mother said, "Go around it."
 - b. she turned around and went back.
 - c. she closed her eyes and went around it.
4. The wife and child didn't starve while they were following the man because
 - a. he was leaving food for them on a roasting stick.
 - b. the wife had brought plenty of food from home.
 - c. the wife met a friend who gave her food.
5. The women had to step over a man on the trail when they
 - a. went to get water.
 - b. were walking to their sleds.
 - c. were walking on an extended hunt.
6. The huge dark thing that came out of the sky from upstream was a
 - a. large animal.
 - b. gigantic berry.
 - c. big rock.
7. The man in this story was swallowed by a
 - a. black bear.
 - b. wolverine.
 - c. lynx.
8. The man aged quickly because he
 - a. had killed so many people.
 - b. had a frightening experience.
 - c. was sick.
9. Who found the wolverine with the arrow in it?
 - a. the man's special friend
 - b. two young boys
 - c. an old man
10. The boys' mother knew who had shot the wolverine because she
 - a. saw the man and recognized his face.
 - b. recognized his tracks.
 - c. knew the way the man marked his arrows.

Answer Guide

Leek Tson Yil Too Ghadinoonee
The One Who Drank Water with Dog Droppings in It
Multiple Choice Comprehension Questions

1. The wives were getting water for their husband
 - a. from a hole in the river ice.
 - b. by melting icicles.
 - c. *by bringing in snow and letting it melt.*
2. When the man saw what was in the water, he
 - a. forced his wife to drink it.
 - b. *became angry, but drank some of the water anyway.*
 - c. threw the water across the room.
3. When the wife with a baby came to the bear's head with its mouth propped open,
 - a. *the baby sneezed, and the mother said, "Go around it."*
 - b. she turned around and went back.
 - c. she closed her eyes and went around it.
4. The wife and child didn't starve while they were following the man because
 - a. *he was leaving food for them on a roasting stick.*
 - b. the wife had brought plenty of food from home.
 - c. the wife met a friend who gave her food.
5. The women had to step over a man on the trail when they
 - a. went to get water.
 - b. were walking to their sleds.
 - c. *were walking on an extended hunt.*
6. The huge dark thing that came out of the sky from upstream was a
 - a. large animal.
 - b. *gigantic berry.*
 - c. big rock.
7. The man in this story was swallowed by a
 - a. black bear.
 - b. wolverine.
 - c. lynx.
8. The man aged quickly because he
 - a. *had killed so many people.*
 - b. had a frightening experience.
 - c. was sick.
9. Who found the wolverine with the arrow in it?
 - a. the man's special friend
 - b. *two young boys*
 - c. an old man
10. The boys' mother knew who had shot the wolverine because she
 - a. saw the man and recognized his face.
 - b. recognized his tracks.
 - c. *knew the way the man marked his arrows.*

Student Name _____

Leek Tson Yił Too Ghadinoonee
The One Who Drank Water with Dog Droppings in It
Discussion Questions

1. Why does one of the wives get snow from the dog yard when she knows it will be melted and used for her husband's drinking water?
2. How does the husband react to the dirty water? Does he try to find out which wife is responsible?
3. Does the husband think that either of his wives will get past the bear's head? Explain your answer.
4. Does the husband ever get over being angry at his wives?
5. After he kills the tailed man, how is Leek Tson Yił Too Ghadinoonee's own medicine power tested and increased?
6. What is the significance of the initial scene, in which the man drinks water with dog droppings in it?
7. At the end of the story, what happens to make the man change his opinion about the old woman whose sons find his arrow in the wolverine?

Answer Guide

Leek Tson Yil Too Ghadinoonee *The One Who Drank Water with Dog Droppings in It* Discussion Questions

1. Why does one of the wives get snow from the dog yard when she knows it will be melted and used for her husband's drinking water?
Her husband is drinking a lot of water, and she is tired of having to bring in so much snow to melt for him. Perhaps getting snow from the dog yard is her way of showing how she feels.
2. How does the husband react to the dirty water? Does he try to find out which wife is responsible?
He is very angry, but he doesn't seem to care whether one or both wives were in on it. He packs up and leaves them without speaking to either of them. He must know that they'll try to follow him, because he leaves a bear's head in the trail. This must have been intended to deter them from following him; there is a strong taboo that keeps young women from going past a bear.
3. Does the husband think that either of his wives will get past the bear's head? Explain your answer.
Apparently he does think so. He leaves food on a roasting stick wherever he spends the night. Even though he is angry, he is not trying to starve his wives.
4. Does the husband ever get over being angry at his wives?
When the wife who follows him is killed by the Taahoodzaagha Sa Man, the husband kills the man. Later, at the end of the story, he returns to the other wife, and they live happily together.
5. After he kills the tailed man, how is Leek Tson Yil Too Ghadinoonee's own medicine power tested and increased?
First he knocks down a gigantic berry which comes from upstream, and everyone feasts on it. Then he kills a huge burbot which has been coming out of the sky and terrifying everyone. After that, he tries to kill a giant lynx, but the lynx swallows him. His special friend makes medicine to bring him back, and he goes out to again try to kill the lynx. This time, he succeeds. In each of these trials, his medicine power becomes stronger.
6. What is the significance of the initial scene, in which the man drinks water with dog droppings in it?
The scene signifies the beginning of a life on the road. Drinking the contaminated water is the first of many unusual things that are to happen to the protagonist throughout his life.
7. At the end of the story, what happens to make the man change his opinion about the old woman whose sons find his arrow in the wolverine?
He doesn't realize at first that he has become old from all the killing he has done. When he realizes that both he and his wife have become old, he is happy to live with her again. This is a remarkably peaceful conclusion to a story in which so many powerful things happen.

Unit 5

War

Concluding Discussion and Activities

Comparative Literature

The stories in this unit are appropriate for mature high school students. The literature we suggest here is of the same nature.

Hamlet, by Shakespeare, is a story of love and revenge, ending with the death of the main character. In comparing this play with the stories in this unit, you will find many similarities and many differences, equally worthy of attention.

The Red Badge of Courage, by Stephen Crane, is set during the Civil War. Commonly assigned as high school reading, it is appropriate here.

Studs Terkel's oral history of World War II, *The Good War*, tells the story of that war through the voices of many men and women remembering it years later. Each of your students might choose one person's narrative and write an essay comparing it to Catherine Attla's stories about war.

The Woman Warrior, by Maxine Hong Kingston, which we recommended in Unit 1, is even more appropriately discussed in this unit. After telling the ancient story, as she remembers it, the author discusses what growing up as a Chinese-American has meant to her.

Additional Discussion Questions

1. Compare the warriors in the five stories in this unit. What are their attitudes towards war? What qualities do they have in common? How are people trained to be warriors? How are they viewed by others? Can women be warriors?
2. Compare the warriors in these stories with modern American soldiers, again considering the above questions.

Modern American soldiers are likely to view fighting as a patriotic act or an obligation to their country. Their training emphasizes obedience, conformity, and loyalty to the group with whom they are fighting. Wars in recent history have involved two (or more) large groups fighting against each other, and have not been conflicts between individuals or between an individual and a group.

3. Discuss the roles of the orphans and special friends in these stories. How are they different?

The orphans are spared to be messengers and to do what the warrior tells them to do. They are in a subordinate position. Special friends are colleagues who help because of loyalty.

4. Do you think people today can have experiences similar to those that the people in these stories had?

Individual answers.

Suggestions for Supplementary Activities

Write a story, set in modern times, in which someone's words come back to haunt him or her.

Choose a scene or image from one of these stories which you find especially moving, and make a mural or other picture of it.

See if anyone in your community knows about the clan system. Try to learn how the traditional system of kinship worked, and how marriages, rivalries, and loyalties worked within that system. Compare the traditional kinship system to the modern kinship system.

Make models of the houses Unkk'aya made, using the different kinds of wood he used. Then make a model of the booby trap he put around them. Ask elders for help with the specifics of the design.

View the videotape *Aurora*, produced by the University of Alaska's Geophysical Institute and available from the University of Alaska Museum.

Student Name _____

Origins Quiz

Tell which stories explain the origins of the following:

1. People use birch fungus as snuff.
2. Black bears don't eat cranberries.
3. Spruce roots are used in sewing.
4. Ravens have only three toes.
5. Willow grouse have a patch of black feathers on the sides of their heads.
6. Belted kingfishers have tufted hair.
7. People say "Go around it" when they sneeze.
8. People say "Does she have a skull in bed with her?" when a girl talks to herself.
9. Alder bark is used for dying material.
10. Cottonwood bark is used for fishnet floats.
11. People use rope to hang themselves.
12. People say "If there's thunder, bite a bitch's ear."
13. At a clothing potlatch people give gifts to the person who discovered someone who drowned or had an accident.
14. People burn food and clothing for someone who died.
15. Woodpeckers always look up from their pecking.
16. Woodpeckers have yellow markings on their heads.
17. Beaver fat doesn't appear on the surface of a pot.

Origins Quiz

1. People use birch fungus as snuff.
Great Raven Who Abducted a Young Girl
2. Black bears don't eat cranberries.
The Baby Who, According to His Aunt, Resembled His Uncle
3. Spruce roots are used in sewing.
Great Raven Killed a Whale
4. Ravens have only three toes.
Great Raven Killed a Whale
5. Willow grouse have a patch of black feathers on the sides of their heads.
Great Raven Killed a Whale
6. Belted kingfishers have tufted hair.
The Taahsol Woman
7. People say "Go around it" when a child sneezes.
The One Who Drank Water with Dog Droppings in It
8. People say "Does she have a skull in bed with her?" when a girl talks to herself.
The One Who Recognized Her Younger Brother's Little Finger
9. Alder bark is used for dying material.
Great Raven Killed a Whale
10. Cottonwood bark is used for fishnet floats.
Great Raven Killed a Whale
11. People use rope to hang themselves.
The One Who Secured His Axe to the Sky
12. People say "If there's thunder, bite a bitch's ear."
The One Who Secured His Axe to the Sky
13. At a clothing potlatch people give gifts to the person who discovered someone who drowned or had an accident.
The One Who Tore the Bowpiece from Her Grandmother's Canoe
14. People burn food and clothing for someone who died.
K'it'Inbaalots'ik
15. Woodpeckers always look up from their pecking.
The Woodpecker Who Starved His Wife
16. Woodpeckers have yellow markings on their heads.
The Woodpecker Who Starved His Wife
17. Beaver fat doesn't appear on the surface of a pot.
The Woodpecker Who Starved His Wife

Bibliography

- Attla, Catherine. 1988. *Bakk'aatugh Ts'ahuniy, Stories We Live By*. Fairbanks: Yukon Koyukuk School District and Alaska Native Language Center.
- . 1983. *Sitsiy Yugh Noholnik Ts'in', As My Grandfather Told It*. Fairbanks: Yukon Koyukuk School District and Alaska Native Language Center.
- . Forthcoming. *K'etetaalkkaanee*. Fairbanks: Yukon Koyukuk School District and Alaska Native Language Center.
- Baum, Frank. 1983. *The Wizard of Oz*. New York: Schocken Books. [Also in many other editions.]
- Bettleheim, Bruno. 1976. *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. New York: Alfred A. Knopf.
- Burke, Kenneth. 1973. Literature as Equipment for Living. *The Philosophy of Literary Form*, 293–304. Berkeley: University of California Press.
- Crane, Stephen. 1980. *The Red Badge of Courage*. Boston: G. K. Hall.
- Dickens, Charles. 1977. *A Christmas Carol*. New York: Weathervane Books.
- Erdrich, Louise. 1984. *Love Medicine*. New York: Holt, Rinehart & Winston. Paperback edition: Bantam Books.
- Hale, Janet Campbell. 1974. *The Owl's Song*. Garden City, New York: Doubleday & Co.
- Harris, Joel Chandler. 1880. *Uncle Remus: His Stories and His Sayings*. Appleton-Centry Crofts, Inc.
- Jones, Eliza and Niki McCurry. 1985. *Sitsiy Yugh Noholnik Ts'in', As My Grandfather Told It: A Teacher's Guide*. Fairbanks: Yukon Koyukuk School District and Alaska Native Language Center.
- Kingston, Maxine Hong. 1975. *The Woman Warrior*. New York: Random House.
- Nelson, Richard. 1983. *Make Prayers to the Raven*. Chicago: University of Chicago Press.
- Norman, Howard A. 1982. *The Wishing Bone Cycle*. Santa Barbara: Ross-Erikson Publishing.
- Poe, Edgar Allan. 1952. *Tales, Poems, and Essays*. London and Glasgow: Collins.
- Propp, Vladimir. 1968. *Morphology of the Folktale*. Austin: University of Texas Press.
- Quammen, David. 1985. *Natural Acts*. New York: Dell.
- Shakespeare, William. 1936. *The Complete Works of William Shakespeare*. Garden City, New York: Doubleday.
- Singer, Isaac Bashevis. 1982. *Collected Stories of Isaac Bashevis Singer*. New York: Farrar, Strauss, Giroux.
- Terkel, Studs. 1984. *The Good War*. New York: Ballantine Books.

- Thompson, Chad. 1984. *Athabaskan Languages and the Schools: A Handbook for Teachers*. Juneau: Alaska Department of Education Bilingual/Bicultural Programs. Distributed by Alaska Native Language Center, Fairbanks.
- Wilder, Thornton. 1960. *Our Town: A Play in Three Acts*. New York: Harper.
- Williams, Hank. 1952. "Your Cheatin' Heart." Fred Rose Music, Inc.

Videotapes

- H̄t̄et̄t̄: Koyukon Memorial Potlatch*. Available from Yukon Koyukuk School District, Nenana, Alaska.
- Profiles of Alaskans Series: "Catherine Attla," "Emmitt Peters," "Thelma Saunders."* Available from the Alaska State Film Library.
- Aurora*. Produced by Neal Brown, Tom Hallinan, and Dan Osborne. Fairbanks: University of Alaska Geophysical Institute.